CHRISTMAS NUMBER

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San Francisco, December, 1912.

Saint Dorothy's Rest

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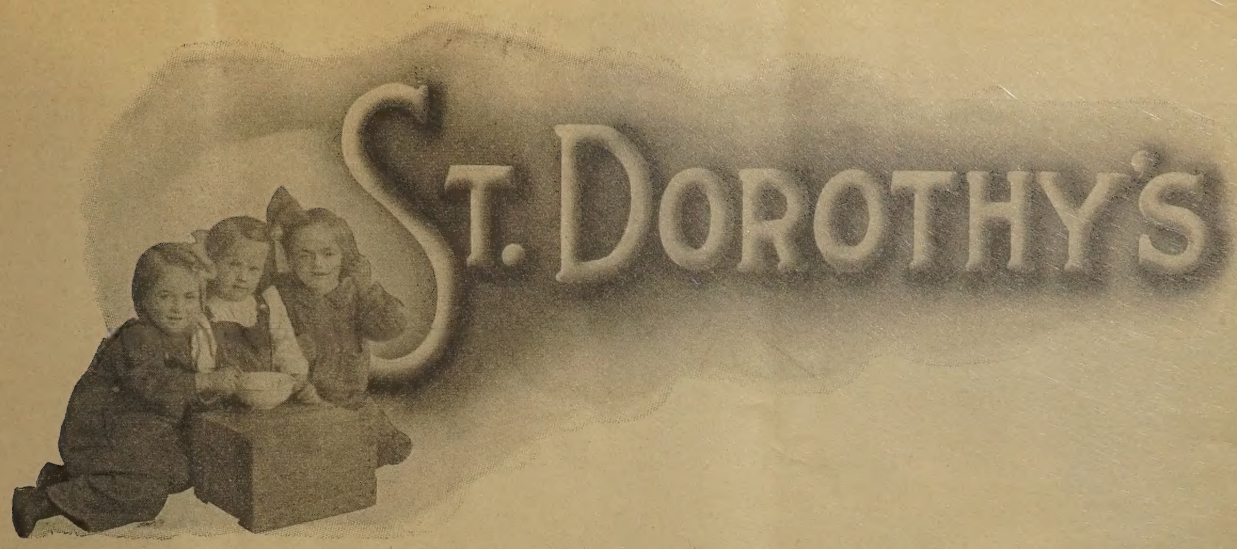


"DEUS HAEC OTIA FECIT."

St. Dorothy's Rest.
19011912.

(By Mrs. James Otis Lincoln.)

As one stands looking back over the eleven years of work at St. Dorothy's Rest, the dominant emotion, among the many which rise in the heart, is that of gratitude. Awe is not unmingled. That from one earnest heart-wish to bring some measure of comfort into the lives of little children deprived by poverty and ills of their rightful heritage of joy, should result the accomplished fact of this "Gift of God," which, with its seven charming buildings, set in seven acres of redwoods, has ministered already to over thirteen hundred of His little ones, and is, we trust, just beginning its work. To the children it has brought health and joy, to the workers faith, for as its needs have arisen the gifts to meet them have been received. Not without expectant thought and devoted unremitting activity, of course, but today it stands for Faith—as it surely is "the substance of things hoped for."

Bishop Nichols holds all the land and buildings as corporation sole. The Board of Managers and Advisory Committee consist of the Rev. Edward Lamb Parsons, President; Rev. James Otis Lincoln, Secretary and Treasurer; Mrs. James Otis Lincoln, Mrs. A. M. Easton, Miss A. C. De Turbeville, Mrs. Geo. W. Gibbs, Mrs. Ralph B. Mitchell, Mrs. Louis F. Monteagle and Mrs. Philip Van Horne Lansdale.

St. Dorothy's Rest is in memory of Dorothy Pitkin Lincoln.

Since its opening, with its one building, standing in its one acre of land, many other memorials have been given, until now we have the Chapel, given by Mrs. Geo. W. Gibbs, and, through the kindness of Mr. M. C. Meeker, made even more lovely than the contract called for; an acre of land given by Mr. M. C. Meeker; an excellent statue given by Mrs. A. M. Easton; Miriam's House, given by Miss Adeline Mills in memory of her aunt, Mrs. Jenny Miriam Page; Lydia House, given by Mrs. Louis F. Monteagle in memory of her grandmother, Mrs. Lydia Paige (these two charming houses being for older girls who are earning their own living); Alfred's Hall, for boys, given by Mrs. A. K. Grim and Mrs. Carroll Cook in memory of their son and brother, Alfred Grim; and a small cottage for the workers.

The Chapel is fully furnished, all the altar brasses and the lectern being memorials. Since the opening of St. Dorothy's $39,727.71 have been given for all purposes. There is now $3,810 in the endowment fund. One thousand of this was given by Mrs. Geo. W. Gibbs, one thousand by the Golden Circle of King's Daughters, and five hundred by Mrs. French. Five per cent of all gifts, except those for special buildings, is set aside for the endowment fund. About four hundred dollars has been given for a memorial porch by the Golden Circle of King's Daughters, which has not yet been built.

Having now the full number of buildings to carry on the work, though on two

The Chapel

buildings, the first built, repairs will have to be made next year, the managers wish to direct all efforts toward the endowment fund. In no way could a sweeter memorial be made than to feel that each year three crippled children are for a month in God's warm outdoors, being brought to health and joy through the gift of a thousand dollars in memory of some loved one. Or that five hundred dollars for years untold should bring to twenty-five tired-out workers each year a month of rest and refreshment and, perhaps, a resurrection from despair. Or even that fifty thousand dollars linked to some dear one's name should make two hundred and fifty sad ones each year, for all the years to come, stronger and braver to face life, which, at its best for them, will be along the path of shadows.

To keep a child one month costs fifteen dollars. All gifts, from costumes for the fancy-dress parties (which give great joy) to the thousands given by the donors of the buildings, have been offerings of love, and the Board of Managers desires here to express their appreciation of each and every one.

To the pleasures of an outing at St. Dorothy's, old Jack, the horse, and Mary Ann, the donkey, add materially.

The carpenter shop, with its skilled instructor, is the most popular room on the place. The large sleeping-porches, with their comfortable beds are of greatest help in bringing back roses to pale cheeks and giving new life to worn-out workers. Any resumé of the life at St. Dorothy's would be incomplete without some tribute to little Peggy McNulty. She was one of the first children to go to St. Dorothy's, and has been there every summer for the past ten years. The first and second years she was in a plaster cast and steel frame. These finally could be given up; but, of course, she was always very frail and tiny. This summer she was with us ten days, when her condition became so serious that it was thought best to bring her home, to be with her family and near her physician. Her love for St. Dorothy's was so strong that she would not take any of her belongings home, as she intended to return to the Rest as soon as she was a little better. After ten days she passed on to that rest where we feel sure her radiant body shall show forth her truly great soul. She had a wonderfully sweet nature, and her mind was most alert and witty. Her patient bearing of much suffering was a great lesson to every one. Her place was unique at St. Dorothy's, and we shall long miss her gentle presence.

Dozens of pathetic or amusing instances could be told of the children, but space forbids.

For the "grown-ups," long walks in lovely woods, or a ride through picturesque roads, good meals, restful afternoons on the wide porches, joining with the children for the service in the Chapel, and the evening in the big living-room, with its glowing wood fire in the huge stone fireplace; and for the children, plenty of good things to eat three times a day, a happy hour in the playroom, a wading or driving party, a ride on Mary Ann, or a picnic to the haunted house, plenty of good story books, a short, sweet service in the Chapel, a jolly evening, with songs, recitations (where much unexpelled talent is discovered), and dancing, ending with the "Ginger Ale" (as one small girl called the Virginia Reel), fills out the usual round of a happy day at St. Dorothy's.

Small wonder that there are often tearful groups at the railroad station, when one party of children has to go home to make room for the next.

When we look over all that has been done, we feel that the choice of the St. Dorothy's motto was an inspiration: "God hath made this a place to Rest."

Professor and Mrs. Lincoln, and two groups of those for whom St. Dorothy's means so much

A FURTHER WORD ABOUT ST. DOROTHY'S REST.

No institution has ever had better friends than St. Dorothy's Rest. For that its officers and managers thank God. Nor have many institutions been worthier of friends than this, with its beautiful health-giving work for the children and for toilers worn with the long year's strain. It has always seemed that it has been enough merely to tell of this work in order to have hearts and purses open. The story which appears in this number of The Pacific Churchman will no doubt bring the suggestion of further help to many old friends and make many new friends for St. Dorothy's, and it has seemed therefore a good opportunity to express the appreciation which the board feels for all that has been given in the past and their hope of further generous response to the needs of the work. We call special attention to the matter of endowment. It is our purpose to build up a substantial endowment in order that the work may be put on a permanent foundation.

EDWARD L. PARSONS,
President of the Board of Managers.

"St. Dorothy's Rest" as a noble growth has shown in many blessed ways that it is truly rooted in the deep rich soil of the loving kindness of service and gift, watered with tears of separation from those at rest, yet full sunned with the warm light of chastened faith. Its fragrance and fruitage every year are the anticipation, the joy and health of more and more who taste its happiness and thank God for it and for the loving workers and those in Paradise whose memories are fibered into it.

WILLIAM F. NICHOLS, Bishop.

Outdoor Dining Room Scene

LYDIA'S HOUSE.

THE ROMANCE OF FOREIGN MISSIONS.

The romance and charm and vivid human interest of foreign missions remain yet to be interpreted to the great public. The son of a wealthy Philadelphia family is treading barefoot the highways of North Central India as a mendicant friar today, but he shares no newspaper space with the other sons of prosperity who win athletic trophies. A giant Iowan in Tokyo is the greatest single factor in promoting the cause of peace in Japan, and furthering good relations between Japan and America; but he chances to be a missionary, and so the world has not been introduced to him. The best-known name in upper Mesopotamia is that of an American woman, Miss Shattuck, of Urfa, who died two years ago, unknown to the general American public. Dr. Mary Eddy, of Syria, the only woman physician in the Turkish Empire, would enjoy a nation-wide celebrity if she were doing in this country the work which is making prestige for America in the Lebanon mountains. The Rev. John E. Hail, who was killed by a volcano in Japan last summer, would have been figuring in the news dispatches had his unique talents been given to diplomacy instead of to missions. The most potent personality in Manchuria is a quiet Scotch doctor in Mukden, who, though four emperors have honored him, bears a name unknown to the public in America and Great Britain.

THE PRESENCE IN THE SHADOW.

To the Doubter in the Shadow, two ways suggest themselves for the realization of the mythical presence of Christ. First, the Name of the Divine Master may stand in our thinking for His character. "Whom not having seen," writes the Apostle, "we love." How is it possible for us to love Him whom we have not seen, and whom, in the nature of things, we cannot see? The answer is: To love Him is to love what He is. He is pure, and just, and merciful, and loving. We practice His presence whenever, in thought and act, purity conquers lust, love is enthroned over selfishness, truth crushes injustice, and kindness vanquishes hate. At such times our hearts will burn within us, and while our eyes may be holden that we see Him not, He will be with us in the way, even when the day of human life is nearly spent, and the lengthening shadows speak of the approaching night.

And there is another little sunlit path that leads from the spaces where the shadows lie into the unseen presence of the Christ. To many a wanderer in the shadow-land it often seems the only way. It is the path of human service. Jesus himself spoke of it, sweetly, mercifully, describing in immortal words the simple guideposts in our daily living by which it may be found. He declared that the unselfish service of even the most lowly of our fellow creatures was the unconscious service of Himself. "Then shall the righteous answer Him, saying, 'Lord, when saw we Thee an hungered, and fed Thee? or athirst, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee, or sick, or in prison, and came unto Thee?' And the King shall answer and say unto them: 'Verily, I say unto you, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." The loyal-hearted will feel that such service is indeed its own rich reward. But it is more than this, for the Master Himself honors it, and claims it as His very own, even now. Why, then, should not such service claim and honor Him? Why should not the Doubter in the Shadow follow the footpath of his little, nameless, unremembered acts of kindness and of love, out of the shadow into the light? Will it not lead him through ever broadening fields of service until it ushers him into the presence of the King?

MIRIAM'S HOUSE.

His Guide

The prison was a sightly place
With lawns and trees and flowers.
It might have been, from outward face,
A castle built with towers.

The convicts, too, were near content;
They worked with little feeling.
Most all the time of guards was spent
In gazing at the ceiling.

Some trusted inmates were allowed
To work out in the garden;
And one who held this privilege proud
Was number nine four seven.

His neighbor's goods he did not take,
Nor was his crime revolting.
He suffered for another's sake;
In prison for assaulting.

Why had he gone into that fight?
He often put the query.
Why had he slashed to left and right?
To save his old friend Jerry.

Tomorrow would be Christmas Day,
Mused number nine four seven;
If only he could break away,
He breathed a prayer to heaven.

His work was well outside the gate.
He weeded out the clover.
The warden's trust in him was great;
No guard his task watched over.

He thought of this and labored on,
And now his brain was hazy.
He dared not face tomorrow's dawn.
It seemed he must go crazy.

For, every year at Christmastide
Two men receive their freedom,
The ones who best by rules abide,
In this inclusive kingdom.

And he had tried how hard, none knows,
But all without resulting
In what he hoped would be the close
Of durance vile, insulting.

He knew his name did not appear;
His chance had gone a-glim'ring.
He could not wait another year,
His mind; he felt it tott'ring.

But here lay freedom, his to take,
No guard nor other seeing.
Why not escape,—get to the lake?
What could prevent his fleeing?

With scarce a thought, with maddened brain
He dashed over the roadway
Into a field quite tall with grain
And flowered like a nosegay.

His house, it was not far away;
His wife would help him, surely.
He must get there without delay;
The chase would be on early.

He crawled ahead, half walked, half ran,
And fell in water muddy.
He rose disguised by clay like tan.
His hair was always ruddy.

A few more steps, he stopped—too late,
The long thin stalks had parted;
A child lurked there, a miss of eight.
The man stood still, then started.

They gazed into each other's eyes,
The girl by far the braver;
Said he, after the first surprise,
"So ho! My little shaver."

"Those are like my picture blocks,
"The numbers nine four seven
"And say, you wear them on your frocks,
"I can count up to 'leven."

He could not make a good reply,
But heard her silently.
She looked him over with her eye,
But not defiantly.

"Why do you stare at me like that?
"Did you run 'way from prison?
"Your face is black, and where's your hat?
"And do you want your freedom?"

The questions came with eager strain.
In manner, childlike, truly.
The convict's pause was caused by pain,
His conscience made unruly.

"My mamma says it's wrong to run
"When I am to be scolded;
"And we must pay for what we've done."
This lesson she unfolded.

"Come on, go back," she seized his hand.
He yielded without thinking.
It might have been through desert sand,
His eyes her soul seemed drinking.

"Where have I seen this face before?"
He thought, the spell still binding.
He followed on—'most to the door;
'Twas all quite strange and blinding.

And here once more the road appeared,
And there the wealth of flowers.
Above the lofty turrets reared,
The grim forbidding towers.

"Now, please don't run away again,"
The voice awoke the sleeper;
He looked and saw some other men;
No sign there was of keeper.

"Good-bye, my girl," he found his voice.
"Good-bye," she smiled up gladly.
"For you I made the better choice,"
He said it very sadly.

She turned and left, and then waved back.
He threw a kiss, in parting.
It seemed as though the dreaded rack
Had set his flesh to smarting.

He'd been away so short a space
No one had e'en suspected.
He went at once to work apace,
His absence undetected.

The night, it passed without ado,
And Christmas came triumphant.
This day the food was changed from stew,
And all were wild, expectant.

The dinner o'er, the men were called
To see the pardons issued.
They sat quite still, as though enthralled;
With solemnness imbued.

The favored ones had been made known;
They bore their records proudly.
Each man, as called, walked up alone;
The others cheered him loudly.

When all was done great noise broke out;
The convicts celebrating.
This was their time to roar and shout;
They set things palpitating.

But wait! The warden raised his hand.
The din was hushed completely.
Another roll lay in his hand,
A paper, tied quite neatly.

"I wonder have they found me out,"
And nine four seven shuddered.
"It must be that, without a doubt";
He tried to speak, but stuttered.

He heard his number, heard his name.
The warden spoke, "John Clancy,
"The board has acted on your claim.
"You'll like to know, I fancy."

And then he opened up the scroll,
And read aloud the order.
It gave John Clancy his parole,
Freedom within the border.

He walked outside, alone and free.
His wife, nearby, was waiting.
His eyes were moist; he scarce could see;
He stood there, hesitating.

Over the hill, right home they went;
There yet was one more greeting.
A child there was whom seeing meant
More than another meeting.

A girl of three was she that day
So long back in the distance.
Five years have passed and gone away
To meet the law's insistence.

She ran to greet him as he came.
He looked, then plainly faltered.
His face was swept with pain, with shame,
His appearance, all was altered.

"My little shaver of the dell,"
He said it feelingly.
She heard him not, but jumped, and fell
In arms outstretched appealingly.

"You've been away a good long time;
"I've missed you terribly."
Ah! Now he knew, the muddy slime
Had changed his looks effectually.

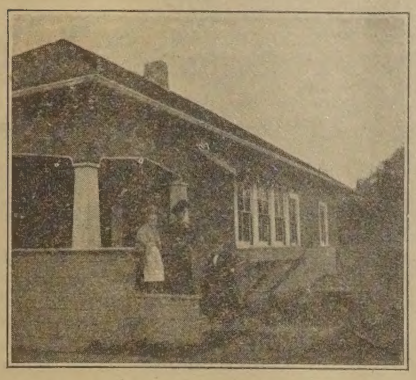
She did not know of his disgrace;
She thought he had been traveling.
He saw it now; he'd won his race.
The mystery was unraveling.

And so he knelt that night and prayed
With heart filled full with gladness,
And thankful for that little maid
Who banished all the sadness.

—G. I. S., '12.

The Rectories of the Diocese of Sacramento

The Diocese of Sacramento has, we think, established a record for rectories. Only four Parishes and eight Missions, with resident priests, are without these necessary adjuncts to the Church's work. This is certainly a wonderful showing, and it looms up large when a vacancy occurs and a call has to be sent out for a new rector or vicar to fill the post. Perhaps the salary offered is not large. Perhaps there are other features that do not appeal to the clergyman who is summoned or who is being considered for the vacancy; but, many times, such things are brushed aside when it is learned that there is a comfortable, although mayhap modest home, awaiting the priest and his family. This is particularly true in the smaller towns, where it is not always easy to find a suitable residence, and where frequently it is necessary for the rector to put up at a hotel and send for his family later, or for all to take temporary quarters at the home of some parishioner, an arrangement not without its drawbacks.



Rectory at Ferndale

It is a matter for congratulation, then, to learn that, out of twenty-four parishes, only four lack rectories, and that among the Missions where resident clergymen are at work, but eight of them have to pay rent out of their always moderate stipends. As Bishop Moreland points out, the renting of a house eats up a larger portion of a rector's income. Whereas, $1,000 a year might mean a living stipend for a man with a small family, if a rectory were offered, too, the necessity for paying a landlord twenty-five per cent of his income would make it compulsory for the priest to decline the call.

The following parishes in the Diocese have rectories: Benicia, Chico, Grass Valley, Eureka, Napa, Petaluma, Placerville, Pro-Cathedral, Sacramento, Santa Rosa, Suisun, Vallejo, Woodland, Yreka, Auburn, Cloverdale, Colusa, Ferndale, Jackson, Lakeport, Oroville.

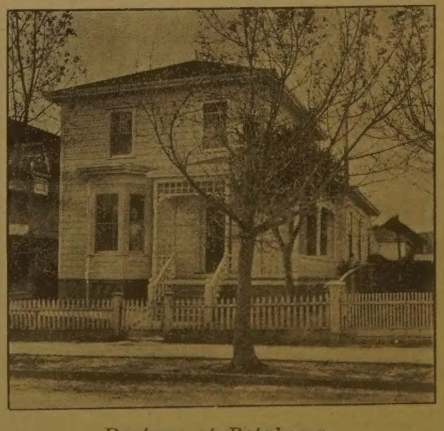
The following parishes and missions with resident priests are without rectories: Marysville, Nevada City, Red Bluff, St. Paul's, Sacramento, Arcata, Fort Bragg, Healdsburg, Loomis, Redding, Christ Church, Sacramento, Ukiah, Sonoma.

In urging all of the parishes and missions to try and acquire rectories, Bishop Moreland says:

"To do his best work the clergyman must live in the midst of his people. That means a high rent, for where the people are the rents go up. Imagine a man with family paid a salary of $1,000 to $1,200, out of which he has to pay $250 to $300 for rent. How much does that leave for the family in these days of high cost of living? The fact is, parishes which offer no better salary than this now stay vacant. A clergyman simply does not dare to risk going there if he has to pay rent. Either he cannot pay his bills or depends on private means. The free rectory, however modest, means the difference between an open church and a closed one in many places. The rectory is a partial endowment. The rectory is not first for the rector's comfort, but for the people's advantage. It is a form of parish endowment. It means a wider choice of men open to the parish, and probably a stronger leader. Also, the clergyman can do better work. A man continually hampered by petty economies and anxieties cannot give his best service to the people. The work suffers through his meager salary. A rectory is a great relief to this strain. Parishes cannot afford to increase the salary. The rectory is a permanent asset and a partial endowment of the parish. The poorer the congregation the more it needs this endowment. Therefore, to a poor parish a rectory is an absolutely necessary economy if it is to have a rector at all.

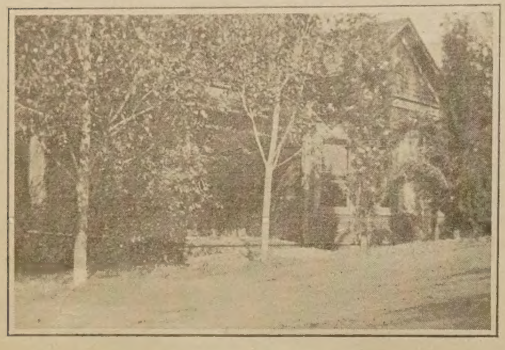
Rectory at Santa Rosa

Rectory at Colusa



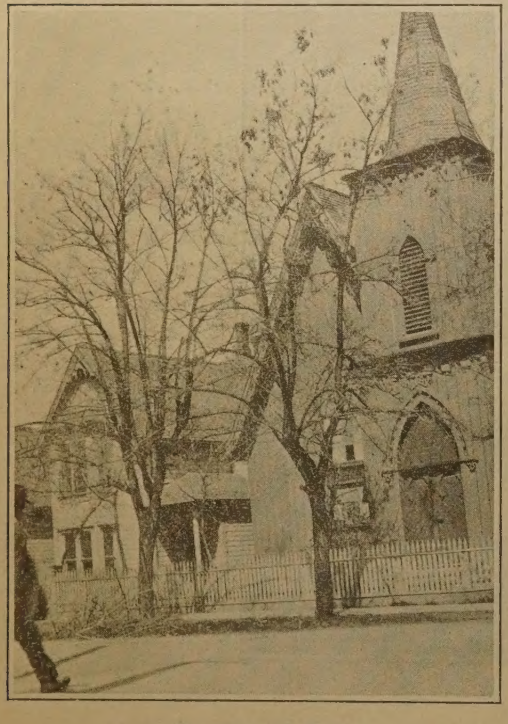
Rectory at Petaluma

"The ideal location is right alongside the church. The true pastor wants to serve his people, is anxious to be used, therefore wants to live where everybody



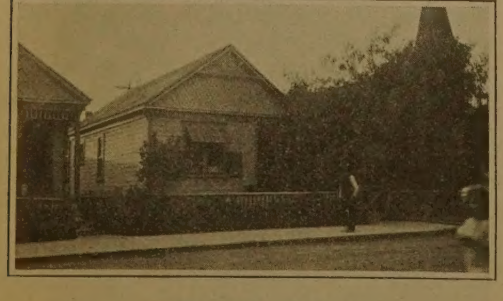
Rectory at Jackson

can find him. The merchant may live far from his store, the lawyer from his office, the teacher may dwell out of town, but the rectory is office, home and social centre in one. No congregation wants to see



Rectory at Yreka

its clergyman living in a tenement, or occupying cramped quarters where opportunity for private counsel is impossible. Therefore, every parish or mission that wants its pastor near the centre in a place convenient to the people, will build a rectory."



Rectory at Suisun

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Some World Circuit Saunterings

XV.

Good Friday, Easter Even and Easter Day in Jerusalem.

Good Friday, Easter Even and Easter Day in Jerusalem—how the simple memorandum stirs the imagination! And breathes there a Christian man with "soul so dead" who does not find the experience one which must leave much to the imagination of the reader as he tries to tell of it. Tourists may come away with varied impressions of the modern Jerusalem, may express disappointment and even disillusionizing of their expectations, may not have been prepared to find the city and even Palestine itself so comparatively small in boundaries, may have been wearied and even pestered with bogus identifications and may have been in a state of protest against Mohammedan occupation and all the beggary and municipal backwardness generally, as so many of the visitors do. The Saunterer was, he may say, not affected in that way, and he believes those who will take the pains to learn beforehand just what to expect from the abounding literature on the subject can avoid such an unwelcome "jolt." Though it be by name a "City of Peace," historically every one knows it has been anything but that, and Isaiah, in Dr. George Adam Smith's translation (XXII: 1) apostrophizes it, "O full of uproar, City tumultuous, Boisterous town," and Zephaniah (II:15) uses that same graphic term "boisterous" which exactly describes what one finds there today in its jostling street crowds. If then every one who contemplated the pilgrimage to the "Holy City" made up his mind beforehand that there was in store for him just that kind of a Jerusalem, "her throng, her tumult, and the boisterous in her" of which Isaiah speaks in another place (V:14) we should perhaps hear less of the sense of disappointment of the visitor than we do.

But the day of the crucifixion, of the entombment and of the resurrection became so instinct with the Jerusalem of the past that there was the turning away from the present environment toward the city that was, with something of that longing and heart-searching with which we envision the Jerusalem that is to be "that eager hearts expect." Then the being on the spot becomes baffling to describe. Then *de profundis*, Psalms and *Misereres* and the *Agnus Dei* in personal realizations, open up new vistas of that Jerusalem over which the Blessed Redeemer of Mankind found the intensities of His own expression when He "wept over it." And the tear drop of Jesus was a concentrate of the meaning of Jerusalem. And well may eyes moisten as they "mark well her bulwarks" and the sense of sin and infirmity sinks deeply within, and within and without there is a new revelation of the meaning of "He was bruised for our iniquities." Jerusalem can never seem small nor disappointing after that. It almost seems as if a pilgrim badge had been gained as of a priceless "Jerusalem Cross" jewelled with the tear drops of Christ, to be worn thereafter indelible, if invisible, upon the heart.

Good Friday began with the blessed privileges at St. George's Collegiate Church, for which our own Communion as well as that of the Church of England has reason to be most grateful to Bishop Blyth and his staff, who make it a welcome Church home to visitors. Then after some interval for quiet, we joined the great motley procession led by Franciscan Fathers to the successive modern "Stations of the Cross" marked in the *Via Dolorosa* tablets, with an office said at each and all with reverent and deeply impressive effect. While streams of Christians were wending their way towards the starting point for the Stations on the site of the Castle of Antonia, in jarring contrast, bands of Mohammedans, with martial music and fluttering standards, were gathering for their great procession to the reputed Tomb of Moses. And passing our hotel was a band of their religionists,—principally of young men who seemed to be enacting as they went some kind of saltatory ceremonial suggestive of a firing up of Mohammedan zeal and defiance, accompanied by a weird monotonous refrain.

The last Station office was said before the Holy Sepulchre and then we were fortunate in finding access to the Armenian Gallery of the Church of the Holy Sepulchre which overlooks the Chapel of the Holy Sepulchre and immediate Rotunda. At the close of the Station's of-

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fice, High Roman Ecclesiastics, Monks and Clergy gathered directly in front of the Holy Sepulchre and the office of *Tenebrae* was sung by a well-trained and sometimes even thrilling choir from a gallery across from the one in which we were. The service affecting and attuned to the profound theme and scene had one strange, almost startling feature. As a sort of rim to the congregation, a company of Turkish soldiers circled around the assembly, and stood there with their guns, in grim contrast with the ceremonial. Abhorrent as it was to all Christian sensibilities, yet was there not a touch of realism about it in having the repugnant Mohammedan soldier stolidly standing on guard to recall the Calvary cordon of the Roman soldiers who mocked on the first Good Friday!

There could be but one pilgrimage that would suggest itself for Eastern Even and that was to the Holy Sepulchre itself. The courtesy of His Beatitude Lord Damianos, Greek Patriarch of Jerusalem, and his Secretary, Father Timotheus Pythagoras Themelis, was of much avail to us in this visit as in other special privileges which made our sojourn in Jerusalem so memorable to us. The Guardian of the Holy Sepulchre, himself a notable Greek Ecclesiastic, received us with especial attention. And Father Timotheus having learned of a request which I received from a devout invalid relative that she might have something from Calvary itself, found a small piece of the very rock which had become loosened, and authoritatively presented it to me. This treasured souvenir was cut into two pieces and "Jerusalem Crosses" were cut in a surface polished on each, and each was inserted at the foot of an olive wood cross, one to reach the invalid just a few weeks before she was called to her rest and the other kept for the private Chapel of the Episcopal Residence at home. The rest of the day was spent in visiting the so-called Gordon's Garden Tomb (about which much controversy has been centered, though Bishop Blyth felt the force of the tradition of the other Calvary), the "Tomb of the Kings," our drive conveying us past the site of the Camp of Titus, and we stopped at a coign of vantage on the hill for a view of Jerusalem which, curiously enough, was near the villa of friends we met in England in 1897, who then had much interested us with their spoken and published accounts as Cottage sojourners in the Holy Land, Mr. and Mrs. Grayhill of Birkenhead. The place of Christ's weeping over the City well fitted in with our Easter Even mood, and the reputed place of Ascension, Bethphage, and the conspicuous Russian Tower and Church rounded out our day's itinerary.

Though travelling incognito, Canon Yates, whom we met at Assouan, had told Bishop Blyth of the imposing Collegiate Church of St. George of our coming and we had our experience of that most gracious thought and hospitality which have made Bishop Blyth's name a household word with so many of our Church visitors to Jerusalem. He asked me to take the Celebration at seven o'clock Easter morning in the Collegiate Church and with his fine consideration suggested that I use the American Office. Again at the ten o'clock service I preached and during the day we were favored with the hospitality of the Bishop and his daughters in the Episcopal residence which forms one part of a Church establishment that is a marvel of attractiveness and enterprise on the part of the Bishop and his friends. Canon Yates had planned for us a visit to Solomon's Quarries after the afternoon service, with the Bishop of Nagpur and Mrs. Dibblee of our Diocese. But a somewhat violent rain storm prevented our going, though I otherwise secured from the Quarries a block of the stone to be built into our Grace Cathedral in San Francisco. Bishop Blyth has shown his regard for the American Church by having a stall in the Collegiate Church named after one of its Bishops, first after Bishop Potter of New York and on his death after Bishop Doane of Albany. Would that some of our wealthy American tourists would more adequately endow the stall and so show recognition of the invariable thought for visitors from our Country that Bishop Blyth has shown.

There was a visit to the Greek Patriarch with the privilege of seeing in his Library the original copy of the very early *Didache* or Teaching of the Twelve Apostles, found by Bryennius, and the casting the eye around the horizon to imagine somewhere among the peaks to the north, "Nob Hill"—the place of the priests (I. Sam. 22:11) and where the Ark of the Covenant was kept for awhile, of which the Grace Cathedral site in San Francisco is now suggestive, though the old name of it, "Nob Hill," could hardly have the Scriptural origin assigned to it without a smile. But these and the "Jews wailing place" sights, the tramps about the walls including stops at some questionable identifications, can only be noted in passing.

The experience of it all seemed to be well expressed by a fellow tourist from England with whom and his family we were very pleasantly associated on some of our journeyings. He spoke of the searching of his whole life and outlook that in the presence of such a review of the Passion of the Lord he had found as he communed before the Sepulchre "with his own heart and was still"—how it humbled him under the mighty hand of God, how it deepened his sense of the Cross, how it awoke him to new hope to "follow more truly the blessed steps of His most holy life." What was that but to make new and undying melody in the heart with Easter anthem notes all of its blessed own—the "Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord." The language of flora was invoked as we pressed a red flower plucked from the Garden bloom of Gethsemane between the Good Friday pages of the pocket Prayer Book.

WILLIAM F. NICHOLS.

A TWENTIETH CENTURY INDUSTRY.

The heading of this article may seem to be rather misleading to those who are prone to think of the automobile and its manufacture as the most important new industry of the present day. It is probably, and yet we cannot think of a motor car without associating it with some large advertisement, with an attractive photo of a pretty machine and numerous facts, figures and specifications. It is advertising that sells the auto, and it is advertising that in itself is one of the most important commercial factors of our time. It has become a profession, an art, a distinct and separate business, until men study for it as for the law or medicine.

Twenty years ago we would have looked in amazement could we have suddenly been brought face to face with the papers and magazines with their wealth of advertisements as they are presented today. Men thought then, as some think now, that a little publicity is all right, but that the spending of great sums of money upon it is foolish and wasteful. The facts show that it is not. The merchant who advertises largely and judiciously gets big and regular returns, and in the end his money goes right back into circulation, and he, with others, reap the benefit of what may at first seem to be a large sum taken from his profits just to let the public know what he has.

And yet, the advertising business gives employment to thousands of men. The enlarged size of the newspapers and periodicals by reason of advertisements means larger purchases by them of materials and of the labor necessary to put out their publications. Also, the bulk of advertising allows for a cheap subscription price, benefiting the poor man, truly, but the rich man as well. Some of this may seem a trifle old in idea, but it is sometimes little thought of by the reader. It should not be forgotten. The merchants, the business and the professional men who advertise in this publication should have your liberal patronage and support. They expect results from inserting their advertisement here, and they do get them; but they are entitled to every consideration at the hands of our Church people, and it is our sincere hope that all of our faithful and loyal subscribers all over the country will remember to patronize our advertisers, both to help them and us.

Oh, glorious day and peaceful night,
Send forth thy message of God and right;
Teach us the grandeur of all things on earth,
Lead the way on to all that is worth.

Oh, peaceful day and glorious night,
The King of all Kings shows us the right;
How heaven may be reached and happiness found
In Christ, our Saviour, where all love abound.

Ring out the glad tidings, our Saviour is here,
Ready to welcome you—ready to cheer;
Send forth the light, let all men see
God's great goodness, and bring them to Thee.

—J. T. S.

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From the Editor's Desk

Forty per cent of the 900 graduates of the Western New York Institute for Deaf Mutes have married. They have more than 300 children, and of these only one is deaf.

As we go to press there is no sign of peace in the Balkans. Let us pray for the speedy ending of this strife, which has already caused the loss of so many lives by bullets, by exposure, by pestilence and by famine.

James Schoolcraft Sherman, Vice-President of the United States, died at his home in Utica, New York, October 30. At the time of his death he was a candidate for re-election on the Republican ticket. President Taft and his Cabinet officers attended the funeral services, and a glowing tribute was paid to the distinguished citizen.

The Pacific Churchman wishes every one of its readers a helpful, merry Christmas and a happy and prosperous New Year. We are grateful for your interest in this publication in the past, and we hope to continue to merit your approval in the future.

This is clipped from a local paper, and comes as a news dispatch from Riverhead, New York:

"A minister can not face the high cost of living of the present day and 'maintain his honor,' on a salary of $1,000 a year, according to the Rev. Gilbert A. Shaw, rector of Grace Episcopal Church here, who gives that reason for his resignation. He accepted a call to a church in Hazelton, Pa., where he will receive a larger salary."

France has one saloon for every 82 of her inhabitants. This means for every man, woman and child in her land. Thirty adults, then, contribute to the support of one barroom. The record of the United States is bad enough, but we are happy to say it is as yet wide of that mark and is getting better, we believe, rather than worse. Here is the list: Our country has one saloon for every 300 inhabitants; England one for every 430 inhabitants; Sweden one for every 5,000 inhabitants; Norway one for every 6,000 inhabitants; and Canada one for every 9,000 inhabitants.

Governor Woodrow Wilson of New Jersey, the son of a Presbyterian minister and himself an elder in the Presbyterian Church, has been elected President of the United States, and the nation wishes him all success. The President-elect is a scholar and a gentleman, and has long been a student of governmental affairs. He has won the seat in the White House after one of the most remarkable political campaigns in the country's history, and it is our firm belief that he will try conscientiously to perform the duties of his high office in a way which will be of the most benefit to all the people. We do not believe that there will be "hard times," and are not in sympathy with the calamity howlers. As a religious publication we do not take sides in political controversies, but now that the fight is over it may not be amiss to warn the pessimistically inclined that so-called money kings and not Presidents most frequently cause financial panics.

The Journal of the American Medical Association is hot on the trail of users of intoxicating liquors, and its editorial columns are frequently full of incidents showing the value of abstinence. We quote:

"The use of alcohol is receiving some hard knocks these days. A prominent railway system, not content with the general rule heretofore in force on railways forbidding employees to drink while on duty, now forbids employees to indulge at all in drinking out of employment hours, or in any other conduct which will impair their health or make them less alert and less capable while on duty. The owner of one of the nation's pets—a prominent baseball team—announces that moderation in drinking is not sufficient; the players on his team must leave alcohol entirely alone and abandon cigarets. The justification for such rules may be found not only in the difficulty of being moderate in indulgence, but also in the cumulative and after-effects of dissipation. The world is moving; the old fetish of "personal liberty" at whatever cost of danger to the public at large seems to be losing its power.

The article by the Rev. Clifton Macon, which was published in our October issue, was commented on quite generally at the Eighth Department Council at Los Angeles, and has attracted much attention. It has been spoken of favorably by many, while others have had occasion to criticize it. The following, referring to the two main articles of that number of the paper, is taken from the Berkeley Churchman:

"This month the Pacific Churchman is of particular interest to Berkeley, for it devotes the opening pages to an optimistic account of the Municipal Policy by our Rector. It is followed by a somewhat lugubrious article by the Rev. Clifton Macon, entitled "Diversity of Gifts—Why Not Use Them?" It seems to us there is in the Berkeley Plan, the nucleus of the "program" which Mr. Macon courageously puts forward as a panacea to the deplorable condition of the Church, as he sees it, according to his opening argument. He pleads for unity and co-operation. Mr. Parson's article is a perfect antidote, showing that we have the unity and co-operation in effective work. We await with interest the development of Mr. Macon's idea in the Diocese.

There is a good Bishop we wot of, who loves to do little kindly deeds, and one of these has been to present a patent bread-mixer to the wives of some of his clergy. This seemingly small thing is really a great boon in that it gives a family good bread with the minimum of labor and with no chance of failure.

Now here comes a parson and makes another suggestion about one of these "little helpers"—to use an Auxiliary term; but his own words tell the story:

"What rector but hears in parish visiting, of the Sunday dinner problem? It keeps the mistress from teaching in the Sunday school, it keeps her from church. Now that fireless cookers are common and moderate priced, even a rector may venture to advise their use. A tough fowl let severely alone during the hours of service, becomes as a tender chicken, and a leg of mutton will take care of itself and enable its owner to teach in Sunday school. This is written by a rector whose wife is enabled to work in Sunday school until 1 o'clock, and at 1:15 to open her 'fireless' and assuage the proper hunger of a healthy pair of youngsters and usually a guest or two, in addition to the parson and his wife. To offset the influence of the motor which so often scatters our people, one can recommend the 'fireless' which really helps in a genuine problem."

"You may laugh at the enclosed," reads the note accompanying this letter, "but a parson tramping a good many miles weekly and incidentally noting the general absence of a cheap mechanism made by well-nigh as many firms as are automobiles, and which seems to my wife indispensable—well, this is my apology."

This needs no apology, for it is a most useful suggestion.—The Living Church.

The friendly attitude of the Holy Orthodox Church towards our Communion has been one of the hopeful signs looking to ultimate unity for some time past. We are sorry, therefore, to find that all is not running smoothly, in connection with our efforts to help to bridge the gap that separates us, and to try and minister to some of the unshepherded of their flock. The following is taken from the Living Church and gives the best account of this new development:

"The daily papers state that Bishop Raphael, of the Syrian Mission in the United States, has recalled his permission formerly given to his people to receive the ministrations of our American clergy in the absence of Orthodox Eastern priests, in a letter which concludes:

"'I am convinced that the doctrinal teaching and practices, as well as the discipline of the whole Anglican Communion, are unacceptable to the Holy Orthdox Church.'

"Bishop Raphael had some time previously resigned his position as vice-president in the Anglican and Eastern Orthodox Churches Union.

"We regret exceedingly that Bishop Raphael has reached this determination, particularly at a time when Greek and Russian ecclesiastics in their own countries are showing an increasing desire for friendly relations. It is, of course, true that there are variations in doctrinal teaching, practices, and discipline between the Eastern and the Anglican communions. Practices and discipline are changeable factors, and at no time has the Church Catholic maintained that they must be uniform in all ages and in all lands. The Anglican Churches will undoubtedly adhere to the principle that their practices and their discipline are subjects for their own internal regulation; and it would be easy for them to point out that laxity in such a serious matter of discipline as the easy re-marriage after divorce which is permitted by Eastern Christians is, in their judgment, a serious blot upon the disciplinary record of the Eastern Communion. If either party deems it profitable to point out the failures of the other to reach the high ideal at which, we believe, both are aiming, it will be an easy task, but it might not promote the cause of comity between the Churches. Variations in doctrinal teaching are more serious; and it is in the hope of finding common ground in this difficult field that the more friendly relations between the two communions are so greatly desired by those who hope and pray for the unity of the Church.

"Only the desire to serve strangers in a strange land, and to show the friendship of one of the youngest of the national Churches to one of the oldest, has animated our clergy in their attempts to be of service to the unshepherded communicants of the Eastern Church in this country. And if sometimes our services have been too ardently pressed upon these strangers, as Bishop Raphael appears to intimate, it is because of our intense desire to extend this hospitality, and not because of any desire, in any quarter, to disturb the allegiance of Eastern Christians to their own hierarchy.

"We believe Bishop Raphael has made a serious mistake; but in the meantime it behooves our clergy to be very circumspect and to withdraw from any relations with Syrians in this country."

Tempora et Mores

MISSIONARY COMPARISONS (?)

Most of our readers are probably aware that at the recent Department Council Bishop Spalding made some very uncomplimentary "comparisons" between the offerings of the Church and of the denominations for mission work. The very vigor of the "comparison" must have made many Church people feel that there was another side to the story. The *Los Angeles Churchman* mildly takes issue with the Bishop, in the following words:

"And yet in this connection (in the way of explanation if not justification), it will be well to quote from a Los Angeles secular paper, an editorial view of Bishop Spalding's contention and criticism. It says: 'This year is the one hundredth anniversary of the first sending out of Christian missionaries to foreign countries. Included in that first group was Adonirum Judson, whose career was destined to be memorable in the history of the church. The first organized missionary society in America was by the Presbyterian Church, whose action resulted, two years later, in sending out that first notable group. Since then millions in money and hundreds of thousands in godly and heroic men and women have been contributed to the cause throughout the world. Every denomination has had its share in this work of expansion. Protestant and Catholic alike have given freely of their funds to the Christianization of the world. The good Bishop Spalding of Utah has severely criticised the Missionary Council of the Episcopal Church, in session in this city, charging lack of enthusiasm and a minimum of accomplishment. But the Bishop should have remembered that his Church has suffered more from the youth of its missionary organization than from an inertia. Its weakness is only relative, for while other denominations have been organized for this special duty for 75 to 100 years, the Episcopals did not begin until 1832, and it was not until 1860 that their efforts began to be effective. In the last 40 years the two societies which represent the Episcopal Church have accomplished great things. In fact, all the Christian denominations have done more than they themselves realize to better the world. Statistics of money are not alone to be compared. It is the civilization of mankind everywhere which counts as the important fact in missionary work. Whether one Church gave more than another is only useful information to urge forward the lagging feet of any who may show a laxity in contribution.'"

Evidently others than Churchmen instinctively questioned the Bishop's strictures, for this clipping shows that the Los Angeles *Tribune* took the trouble to look up a little history before making reply. The very weakness of the *Tribune's* ecclesiastical terminology is a tribute to the strength of its contention.

And perhaps it might help the good Bishop to see another side of the question to read the following note from a denominational paper:

"One-third of the Presbyterian churches in the Synod of California did not contribute to home missions during the last year. The *Pacific Presbyterian* says: 'Eliminating those that are pastorless and comatose there are still a large number negligent of this pressing responsibility.'"

It might be regarded as a pity that the Bishop did not take all these facts into consideration before he scored his Church and praised the sects. And he seems to have gone quite out of the way to slap what he called a certain "party" in our Church—who could publish (if they cared to do so) a very excellent record of self-sacrificing missionary work. *There is an infinite pathos about a situation wherein the soul of a Bishop of the Catholic Church has to be reassured "concerning the things pertaining to the Kingdom of God" by the secular and denominational press, by business men, and by others whom we might quote.* As the *Los Angeles Churchman* further says: "And in defense of our Church we may be glad to have heard Mr. Willis Booth's fine tribute to the work of our American Church in China, when he declared, in a remarkable speech at the Banquet, that going out at the bidding of the United States Government with sixty or seventy other prominent business men, to discover and report upon the commercial opportunities which the Orient offered American business interests, and as a body quite indifferent to any claims of the Christian Church, he and his party came to recognize that every advance in the Flowery Kingdom, and every opening for improvement, were the result of the Missionary activity and self-sacrifice of Christian workers, and that our Church was the leader and, most successful of all the Christian bodies at work in the field."

"THE GOOD, OLD DAYS."

Speaking of France in the early seventeenth century, even so cheerful and optimistic a soul as St. Vincent de Paul writes in a private letter to the Superior of the Lazarists in Rome: "I fear that God is allowing the faith to perish gradually from amongst us on account of the depravity of manners, the novel opinions which are spreading more and more, and the general evil state of things." Reviewing the condition of the Church, he goes on to say that "the losses during the last century give us cause to fear that in another hundred years the Church will have altogether disappeared in Europe. For aught we know, it may be the will of God to transfer the Church to heathen nations which have preserved the innocence of their manners more than have the greater part of Christians. For myself, I confess this has been my opinion for a long time."

It was not only the losses the Church had suffered through the Reformation that led St. Vincent to make these startling statements, but also the conditions that existed in the heart of the Catholic world where we are told "Christianity had come to be regarded generally as an invention of the governing powers and its ministers as impostors or the paid agents of tyranny."

In Paris itself while "the most Christian King" Louis XIV reigned in the Louvre amidst a magnificence hitherto unknown in Europe, almost in the shadow of Notre Dame the police were overthrowing altars raised for diabolic worship, destroying "missals" full of invocations of devils; but discreetly refraining from punishing the perpetrators of this devilish cult because their numbers were so great and their position in the state so exalted. "Gratias tibi, Lucifer"; "Gratias tibi, Beelzebub"; Gratias tibi, Azareel," were the modes of formal worship in the capital city of the land known as the "eldest Daughter of the Church." while in St. Sulpice, the parish in which lived the great lords of the realm, the church was "dirty and ill-kept; the pavement of the floor broken and uneven; the high altar naked and desolate."

"So neglected hitherto had been the sacred ordinance of preaching," says another writer, "and in particular that most necessary duty of Catechising, that children and parents, young and old, were equally ignorant of the rudiments of Christian doctrine; many, it would appear, not even knowing the words of the Creed." In the provinces M. Bourdoise, one of those who in this terrible time were waiting for redemption in Jerusalem, declared that all that was required to be counted a good ecclesiastic was "to be able to read and not to be guilty of any henious crime." And Pere Olier, writing on one of his country journeys, says, "It is a wonder to meet with one good pastor in a whole province."

It is permissible perhaps for Christians to be impatient, but not fainthearted. "Men ought always to pray and not to faint."

"A STARTLING CONTRAST."

1000 B. C.

For the building of Solomon's Temple. "Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the King's work, offered willingly, and they gave for the service of the house of God, etc. . . . Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the King also rejoiced with great joy."—1 Cron. 29:6, 9.

1912 A. D.

"Then the parishioners came together to consult how they were to get money to carry on the work of the Church—the people would not offer willingly, so they consulted together, and determined to have bazaars and sales of work, with all kinds of amusements, such as wax-works, Punch and Judy, tableaux, raffles (which are illegal), fortune telling, lucky tubs, shooting galleries, and other such like things; also whist drives, dancing, etc. Then the people rejoiced that they had made some money by these means, and they paid it into the bank, and were happy when they read the account of their doings in the newspapers."

Truly "the world do move." But when we contemplate some of the modern ways in which the cause of the Church is advanced, one cannot but remark, "God moves in a mysterious way His wonders to perform!"

THE FLOOD.

The "good, old days" of the seventeenth century, however, are not wholly gone, and we must not allow our pride to fancy that while our business methods are worse our spiritual culture is better.

Sir Ernest Shackleton at the luncheon in his honor, given by the Pilgrims in New York, said of a piece of geographical ignorance:

"It was incredible. It reminded me of a little waiting maid:

"As she brought me my tea and toast one morning, I said to her:

"'What a rainy morning, Mary! It's almost like the flood.'

"'The flood, sir?' said the little maid, as she looked at me with a puzzled smile.

"'Yes,' said I, 'the flood—Noah, you know—the Ark—Mount Ararat.'

"She shook her head and murmured apologetically:

"'I ain't had no time to read the papers lately, sir.'"—*Dominic.*

The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The Rev. L. M. Idleman, of Holy Trinity Church, Alhambra, has returned to his charge, completely restored in health.

The parish house of St. Luke's Church, Los Angeles, was damaged by fire on November 16th.

The Rev. Ralph P. Smith, for more than ten years rector of St. Thomas' Church, Sioux City, Iowa, has resigned to accept the rectorship of Trinity Church, Redlands.

A contract is soon to be let for the construction of a new Church for the parish of the Holy Faith, Inglewood. The building is to be in the Gothic style of architecture and is to cost about $30,000.

A large attendance was characteristic of the Mission held at St. Matthew's Church, Los Angeles, by the Rev. Fathers Huntington and Officer, of the Order of the Holy Cross. The services were deeply spiritual, and the addresses most interesting and instructive.

The Rev. Franklin W. Adams, of St. Andrew's Church, Los Angeles, died on November 17th, from the effects of injuries received in an automobile accident a few years before. Mr. Adams was crossing the pavement at Jefferson and Main Streets, when he was struck by a machine and fatally injured.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The Rev. William John Getty, who, while serving as supply of Grace Church, Grand Rapids, Mich, accepted a call to the rectorship of St. Paul's Church in that city, has resigned St. Paul's and will remain in charge of Christ Church, Puyallup, Wash.

Plans are being discussed for the consolidation of St. Luke's Church and Trinity Church, Tacoma, and the merging of them into a Cathedral for the diocese. In this connection the following statement has been given out:

"More than a year ago these parishes, by vote of the separate congregations, decided to take this action when the proper time for it should come, the purpose being to meet the growing needs of the Episcopal Church in this city, and which might be made the Cathedral Church of the Diocese of Olympia.

"At the meeting last night it was reported that neither of the present parish churches is adequate for the present needs of its congregation, much less to provide for future growth. It was therefore decided that the time has arrived for definite action toward the union of the two parishes, and for the immediate inauguration of the undertaking to erect the proposed new Church building.

"To this end committees were appointed, with Col. H. F. Garretson, J. S. Whitehouse, J. M. Keen, and S. H. Balkwill as chairmen respectively, to consider and prepare the necessary preliminary steps, and to report to another joint meeting to be held in the near future.

"The committee to report upon the question of the site for the new Church consists of J. B. Whitehouse, chairman, and Messrs. J. M. Keen, E. B. Judson, L. A. Nicholson and S. R. Balkwill."

The Rev. Ernest Vincent Shayler, rector of St. Mark's Church, Seattle, celebrated the completion of fifteen years' work as a priest of the Church on October 29th. In honor of the occasion, the vestry tendered him a testimonial dinner at the Rainier Club, to which all of the present and former vestrymen and the clergy of the immediate neighborhood were invited. H. C. Force acted as toastmaster, and the rector was called upon for the opening speech. The growth of the parish in all of its departments of activity was referred to by the several speakers, and after a most delightful evening the affair broke up with the singing of "Auld Lang Syne."

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

The parish house of St. Matthew's Mission, Portland, has been completed and Bishop Scading conducted dedicatory services on November 3d. The Rev. W. A. M. Breck is in charge.

The Rev. Alfred W. Griffin, of Antigo, Wisconsin, Diocese of Fond Du Lac, will take charge of St. James' Church, McMinnville, and other missions in Yamhill County, about the first Sunday in Advent.

The Rev. George C. Hunting, secretary of the Eighth Department, has spent the greater portion of the month in the diocese and was one of the principal speakers at the meeting of the northern convocation, which was held at St. David's Church, Portland, November 14th.

The Rev. Henry H. Marsden, who was married on November 5th to Miss Maude Laughead, and who has been in charge of St. Peter's Church, Albany, has resigned to accept a parish in the suburbs of Washington. It is understood that the Rev. H. Page Dyer of Philadelphia will take Mr. Marsden's place at St. Peter's.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

The Diocese of Sacramento had no less than ten representatives at the Eighth Department Council meeting in Los Angeles last month. May not this indicate the deep interest taken in the general work of the Church by the clergy of the Northern Diocese.

The young girls of the Junior Auxiliary of the Pro-Cathedral have, in addition to their missionary work, undertaken to care for a homeless baby. Under Miss Helen Moreland's presidency this has been a strong and useful society. That young lady having gone to Washington, D. C., the young people are now working under Mrs. Moreland's supervision. They meet weekly to study the missionary operations of the Church and to make baby clothes not only for the one they have adopted, but also to send to distant Alaska.

In a letter from the Rev. John E. Shea, the missionary to the Indians along the Klamath River, in Siskiyou County, he mentions having organized a day school for the instruction of the Indian children in the English language. The building in which Mrs. Shea and he teach these people was a miserable delapidated shack which they repaired with their own hands. In order to get the material for this so-called schoolroom, they were compelled to go "away up on the mountainside" for several days, and there cut out the shakes and boards to cover the exposed places, and so keep from freezing to death. It was while thus engaged that Mr. Shea contracted "poison oak," so that his eyes were swollen shut and he was thereby caused much suffering and annoyance.

On the first day of school sixteen were present. This number, he expected, would be more than doubled in a few days. Amongst those who came were the father and mother of thirteen children. They came two miles, crossing the river on their way. Up to the end of September Mr. Shea had christened fifty-seven persons during the few months of his ministrations there. He tells of a mother who brought her two children, carrying the youngest, a baby of nine months, on her back, over the trail, up and down hill, for five miles, in order that they all might be received into covenant relationship with God and His Church. He also writes of a most melancholy duty he had to perform in burying the remains of an old Indian who was burned to death in his shack. He says: "We gathered the charred remains together and placed them in a small box, to be buried on the mountainside."

It was the first Christian funeral ever conducted among those Indians, and the near relatives seemed to be greatly consoled by the ceremony.

Mr. and Mrs. Shea thank the ladies of St. John's Church, Petaluma, for a complete set of altar linen. Also Mrs. Woodhull of Princeton, N. J., for two packages of baby articles, which came just in time to provide an outfit for a brand-new baby boy. They also thank several Eastern friends for valuable magazines which are being sent to them regularly.

The ladies of the Women's Auxiliary of the Pro-Cathedral, Sacramento, have forwarded to Mr. Shea several bundles of warm second-hand clothing for his poor Indians. It is understood that several other branches have sent him help. His address is: The Rev. John E. Shea, Ilece Bar, Happy Camp, Siskiyou County, California. Packages by freight or express may be sent to him in care of L. C. Jacquette, via. Hornbrook.

The Bishop is preaching a special course of sermons at the Pro-Cathedral, and answering questions which he invites. Amongst the questions asked are: "What becomes of those who die without Christ or the Church?" "Can the departed see us?" "Is it wrong to pray for the dead?" "Can unbaptized children inherit eternal life?" I. D.

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

The Poverty Ball given by the Ladies' Auxiliary of the Good Samaritan Hospital, Valdez, was a great success, and something like $155 was realized.

The editor has received a copy of the Alaskan Missionary Calendar for 1913. It is a most beautiful affair and we should say more than worth the price asked for it (50 cents). It certainly would make a most acceptable Christmas gift, and as the sale of it will help the work of Bishop Rowe, there will doubtless be a steady demand for copies. The calendars may be had by addressing Box 6, Haverford, Pa.

DISTRICT OF ARIZONA.

Rt. Rev. J. W. Atwood, Phoenix, Bishop.

The Rev. Malbone H. Birkhead, recently of Tuxedo Park, N. Y., has come to Arizona, and has taken up the work at St.

James', Tempe, and at St. Mark's, Mesa, with headquarters at Mesa.

On Saturday, November 2, the marriage of the Rev. Joseph Lyons Meade, Archdeacon of Northern Arizona, and Miss Helen Bell of Nashville, Tenn., took place at Christ Church, Nashville. Their home will be at Flagstaff.

Mr. G. Frank Shelby, Western Field Secretary of the Brotherhood of St. Andrew, has just completed a trip through Arizona, during which he has visited the churches of the principal cities and towns of the State.

At St. Luke's, Prescott, there was already existing a small Chapter of the Brotherhood. As a result of Mr. Shelby's visit four new members were added.

At Trinity Pro-Cathedral he found a splendid group of High School boys. He spoke before a number of men at the Bishop's residence on the work of the Brotherhood. It is probable that a Chapter will be organized there before long.

At Grace Church, Tucson, on Sunday, November 10th, he spoke at the 11 o'clock service, making a splendid appeal to the men of the parish—an appeal which went to the hearts of a good many and is already bearing fruit. On Sunday afternoon he spoke to the members of the Y. M. C. A. at the University of Arizona, and on Monday evening he again spoke to a group of young men in the vestry of Grace Church on the history and work of the Brotherhood, and a probationary Chapter of eight members was organized. The Chapter is fortunate in having as its director Thomas W. McGee, for many years a member of the Brotherhood of St. Andrew, All Saints', Philadelphia, Pa.

Of his visit to St .John's, Bisbee, Mr. Shelby writes: "In Bisbee I had a splendid meeting with the Brotherhood men, together with a few prospective members, some of whom are now coming right into the Chapter. * * * When this parish was without a rector a little over a year ago, one of the Brotherhood men read the service every Sunday. The Chapter maintained the attendance, prevented the parish income from falling off, and kept the Sunday school going. There was a considerable interval between the rectorship, but the Chapter did not allow the work to suffer, as it usually does under such circumstances."

DISTRICT OF EASTERN OREGON.

Rt. Rev, R. L. Paddock, D.D., Bishop.

At Sumpter the church has been painted, and other improvements made. At Bend $600 has been paid in toward a Guild Hall, and at Nyssa $700 has been subscribed for a similar purpose. Mr. Jones has been working in the district for a year and a half.

A very successful Mission was held from November 3d to 10th at St. Stephen's Church, Baker, by Archdeacon Webber, assisted by Rev. Dr. Webber Thompson. Noonday meetings for men were also held in the Grand picture theatre. The results have been of very great benefit to the Parish.

Through the efforts of the General Missionary, Rev. Owen F. Jones, $1,100 has been subscribed toward a Guild Hall at Canyon City. Pews have been installed at Prairie City, and the exterior of the church painted, making the church practically complete. Arrangements are being made to fit up the basement for a reading-room.

DISTRICT OF THE PHILIPPINES.

Rt. Rev. C. H. Brent, D.D., Bishop.

Bishop Brent submitted to an operation on September 14th. Writing a week later, he said that the doctors pronounced the operation a complete success and assured him that he would be entirely himself again by October 1st. Owing to the crowded condition of our own Church hospital, the Bishop was operated upon in Manila General Hospital, but was moved to the Church hospital later.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

The Rev. Charles Hitchcock, rector of St. Paul's Church, Bakersfield, was given a reception by the Church people of that city on the night of October 29th.

The study of the Rev. W. T. Renison, of St. John's Church, Stockton, was entered by a thief on November 15th, who stole some coins of ancient dates belonging to the rector, also smashing a valuable box prized as an heirloom.

The Ladies of St. James' Guild of the Pro-Cathedral, Fresno, served a dinner to the men of the congregation on November 14th. The affair was in the nature of a "get-together" meeting and plans were discussed for greater missionary effort on the part of the people.

Bishop Graves, who has gone to take charge of the work at Coalinga, was tendered a reception on November 1, which was largely attended by the members and friends of the Mission there. One of those who greeted the Bishop most heartily was the Rev. Father J. J. O'Brien, of the Roman Catholic Church.

General Church News

The Rev. C. B. Crawford, rector of the Church of the Redeemer, Biloxi, Miss., having submitted to an operation in St. Luke's Hospital, Chicago, Ill., is now almost entirely recovered from his illness and expects to be home in his parish for the first Sunday in December.

The Rt. Rev. George H. S. Whipple, D.D., Bishop of Edinburgh, was in Chicago lately for three days, visiting Bishop Anderson, and conferring with him concerning the World Conference on Faith and Order. At the Chicago Cathedral, at the mid-day service of the Twenty-first Sunday after Trinity, the sermon was preached by the Bishop of Edinburgh.

There was dedicated on Sunday morning, November 10th, in the chapel of St. George's Church, Stuyvesant Square, a Memorial Lectern in massive bronze antique finish. The Lectern is the gift of Miss E. H. Schenkberg, in memory of Eliza Matilda Bird Schenkberg. Mr. Charles R. Lamb was entrusted with designing this work of art, and it was executed in the Lamb studios, New York.

The annual meeting of the Clergymen's Retiring Fund Society was held in Church Mission House, New York, November 8, the Bishop of Long Island in the chair. Mr. Elihu Chauncey presented the treasurer's report, which showed an increase over current receipts of last year of $3,072, that $18,611.65 had been disbursed in annuities, and that $19,960.10 was now awaiting distribution to 310 annuitants. The invested fund of the society had been increased during the year by $9,000, and it now amounts to $321,613.46.

On the day of the funeral of the late Emperor of Japan a joint "Service of Lamentation" was held in the cathedral at Tokyo. The church was crowded to the doors as the procession entered, the seminary students leading, followed by the clergy and the two Bishops, Bishop Cecil, of South Tokyo, and Bishop McKim. After the benediction the service was closed by the singing of one of the hymns for national days, "May the Land of the Rising Sun, O God, Increase in Light and Become Indeed Thy Kingdom."

On November 1st the Rev. William E. Gardner assumed the duties of his office as the general secretary of the new General Board of Religious Education. The purpose of this board is the unification and improvement of the religious education of the young, especially that given in Sunday schools. The board is constituted on very much the same lines as the General Board of Missions, being territorially representative of the entire Church. The new general secretary will have his office for the present at the Church Missions House.

Intelligence has been received at the Mission House of the Society of St. John the Evangelist in Boston, of the death, in Poona, India, of the Rev. Robert L. Page, formerly superior of the Cowley Order. Fr. Page entered that order in 1870, and from 1874 till 1890 was engaged at work assigned to him at Bombay, India. In the latter year he was chosen to be Superior of the Order and returned to Oxford, where he remained until 1908. In that year, his term as Superior having expired, he returned to India and has lately been stationed at Poona City.

Through the generosity of J. Pierpont Morgan, Trinity College, Hartford, is to have a new Library and Administration Building, to cost over $200,000. The banker made this announcement on Saturday, October 27th, when he made a flying visit to Hartford, his native city, to attend a meeting of the board of trustees, of which he is a member. The trustees also decided to raise a fund of $1,000,000 for the purpose of increasing the endowmen of the college. The Library and Administration Building will be called Williams Hall, in memory of the late Right Reverend John Williams, D. D., former Bishop of Connecticut.

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Sententiae

The Prophet and the Church.

Ecclesiastics have always tried to limit the working of the Divine Spirit to forms established by authority and guarded by decrees. They have uniformly opposed the prophet who through the power of the Spirit has transcended the set bounds. They fought St. Paul; they scoffed at St. Francis; they burned Savonarola; they excommunicated Luther; they shut their churches to Wesley. They have succeeded in the Anglican Communion (to speak of no other) in leading vast numbers to believe that there can be no Divine Commission of any sort worthy the Churchman's sympathy outside the carefully guarded succession. They have forgotten the test which Christ gave and St. Paul reiterated. They have come perilously near making the motto of Anglicanism not "by their fruits," but "by their conformity ye shall know them"—in a word, as Dobschutz points out, in connection with the early Church, they have managed to build up that admirable and necessary thing, a regular ministry, only at the expense of "enthusiasm," that is at the expense of the true valuation of those gifts of the "Free Spirit" which are the source of inspiration of every forward movement in Christianity.

This attitude of distrust of the prophet affects the judgment of Christian people, not only in theology and ecclesiastical matters, but also in connection with social questions. It is of the latter we wish to speak; but in passing, it is worth noting that it is this distrust which causes the horror with which some good people regard Canon XIX, even in its present innocuous form. The House of Deputies in 1907, under the leadership of men who had faith, recognized frankly the charismatic ministries. They tried to make a place for true messengers of the Spirit, of whatever name to be heard in the churches. But the House of Bishops, faithful to that tradition of regularity which the Episcopate has preserved since the days of the Montamists at the last moment amended the proposed measure. They made it absolutely "safe." They "pitched it within and without with pitch," and it is doubtful whether since 1907 a bucketful of unsterilized water has leaked in.

Yet, even when the provisions of the Canon are carried out to the letter, there is a shaking of heads, and when—as recently happened on the Pacific Coast—there appears some irregularity in its operation, there is "wailing" eyes and "gnashing of teeth." The Church is in danger; the faith is imperiled; the pure stream of doctrine is muddied. No one can tell from what awful heresy-infected springs the muddy waters may come. Now we would be far from endorsing the infringement of the Canon if it is or has been infringed. Bad Canons must be obeyed as well as good ones. The mending of broken Canons is likely to make them only "tighter." Nor would we speak jestingly or extravagantly of the scruples of those who do really fear at what is irregular. But we would point out to them that after all their fear is just one phase of this distrust of the prophet. It is a lack of faith in humanity's capacity for judging the presence of the Spirit of God. It is, therefore, a distrust of humanity and a latent scepticism. Where there is full and free faith in humanity's capacity to discuss truth—that is where there is a true understanding of the meaning of the Incarnation—there is no temptation to appeal to mere external validations of truth.

We would also suggest to the timid brother that he bear in mind that solemn warning of the Lord Jesus concerning building the tombs of the prophets whom the fathers slew. Every one of the great prophet souls whom at haphazard we named above was, in his lifetime, persecuted. But the Free Spirit of God will not be found. The future belonged to those men, and today the world builds their tombs. If it were not for the prophet there would be no advance. He is the man who sees beyond his age. He has his eyes fixed upon the distant kingdom. He has often no sense of proportion. He has often a melancholy disrespect for things as they are. He is often utterly careless in his treatment of dignities. Vested rights, proprieties, traditions and conventions he seems often to forget all about. And then what words fall from his lips, what "hot burning coals," what "mighty and sharp arrows" they are. They scorch and wither pretense; they reveal the unreal; they set hollow orthodoxy to sounding. Revolutions lie in a phrase, and the priests of the established order are set to trembling like the mighty men of Moab.

That is the past which the prophet has played in history, and if God is in history at all he has put his seal upon the commission of the prophet. He has secured to say to men that they must trust the operation of His Spirit; that the Spirit is free and will not be bound; that as the wind bloweth where it listeth so is every one that is born of the Spirit. He has secured to say to the Church in every century of her history: "Fear not. Prove all things. Hold fast that which is good. Let all things be done decently and in order; and yet desire earnestly spiritual gifts, but rather that ye may prophesy for he that prophesieth buildeth up the Church."

The Church is built upon the foundation of the prophets no less than upon that of the apostles. Let us honor the prophets and give them freedom for their work. We quench the "free spirit" if we stifle their words. We bring starvation and death, for the Spirit alone giveth life.

The Modern Prophet.

But who is this prophet whose praise we have been telling? He is of course any man who in the Spirit of Christ can look upon this present world and see it in the light of that which shall be, whose eye never fails to catch the gleam of the ideal, as he lives and works in the real, whose heart is ever straining with a great discontent at things as they are and a great longing to lead men to the world which ought to be. And so it comes to pass that he may be layman or cleric, he may be man or woman, he may be learned or ignorant. Suffice the vision and the power to tell it; the Spirit in the heart and the gift of utterance.

Now it is this gift of prophesying which is the ideal of the preaching office. The Church gives authority to preach the word. She does not give the Spirit of prophesying. She can only pray that her preachers may possess it. The preacher may be merely a scribe, speaking the traditions. He may be merely a droning moralist. He may be merely the teacher of what he has learned in books or the purveyor of what he considers to be the doctrines of the Church. But in so far as he is merely these things he has failed to realize the ideal of his office. When he goes into the pulpit, if he will realize the ideal, he goes to speak for God. He invokes the Divine name. He is responsible to God alone, and the truth which he conveys, simple, commonplace or profound, is the truth as he has apprehended it in the light of God's Spirit. Whether he speaks of the Church and her authority over life, or the need of righteousness, or the salvation of the soul, or the evils of social life, and their remedies, he speaks as the Spirit gives him utterance and in the name of God.

Thus, preaching is intensely personal, intensely varied, and must, if it is to be worthy, be completely free and untrammeled. "The liberty of prophesying" is the price the Church must pay for life and growth. A dead pulpit means a dead Church. And a fettered pulpit is little better than a dead one, for the Spirit cannot live in fetters.

Leadership in Social Questions.

The reason for this dissertation upon the prophet and his place is that we may answer a natural question raised by our discussion of the "Church and Public Questions" last month. If the Church can reasonably act upon such matters officially, only when the great bulk of Church people have come to agreement upon them, how are those people to be educated, and how is society to be led? The answer is "By the prophet." "By a prophet Jehovah led Israel out of Egypt." There will always be among laity and clergy alike the daring spirits who are ready to take risks, the visionaries who live in the future, the radicals and revolutionaries who are prepared to turn the world upside down—they are the leaders. The Church leads through individuals chosen spirits speaking as God reveals truth to them, are her spokesmen. Through them she brings her new visions to men; through them she applies in each generation the real principles of her life, which are always the same, to the problems of the day. But such leadership involves freedom. The pulpit must be free. The layman may reasonably object to the preacher touching upon matters about which he is profoundly ignorant; he may object with right to the preacher bringing questions which as yet seem to be purely political (there are really some such) into the pulpit; but unless he will see the Church stagnate, because the mere organ of privilege and the established order he must not try to limit the freedom of utterance of those upon whom the Church has laid the prophetic office with the prayer that God will send the prophetic Spirit.

We all long to see the Church a great power, leading in the work of righteousness. It is to the pulpit primarily that we must look for such leadership. It is ours then to keep the pulpit free. The preacher may not see the truth as we see it. He may not apply Christ's teaching as we apply it. He may pierce our dearest prejudices with a sharp arrow of his word. He may scorch our most cherished principles with the hot coals of his utterance. But, for the sake of the Church, for the sake of Christ and the Kingdom among men, let us thank God that we have a man who can speak, upon whom the spirit of the prophets has fallen. Would God that all Jehovah's people were prophets.

OCCAM.

IS CHRISTIANITY A PERIL?

The public press has recently given prominence to the protest of Stefansson, the Arctic explorer, against the introduction of Christianity among the Eskimo on the ground that disease and deterioration always follow the advent of the missionary among primitive peoples. Bishop Rowe of Alaska, who was asked to give his opinion as an expert on the subject, wrote as follows: "Civilization, so-called (yet why should we call that thing civilization which is embodied only in the conduct of depraved white men—whalers, traders and hoboes? Surely that is a degradation of an honorable term!), has not, as a matter of fact, followed the missionaries in the North. It has preceded them.

"Take one concrete case. There is a village of Eskimo people on the Arctic coast. Once upon a time it contained several thousands of people. Civilization, as represented by whalers, visited the village yearly, with the following results: Whiskey was introduced among them, that they might the better be robbed of bone and fur; the art of making 'hooch' was also made known to them; the young girls were kidnaped and carried off for two years on these whaling ships; whalers, at the end of the cruise, were dumped off in the place; these were Portuguese, West Indians, etc., more like demons than men. Through these forces the people died off rapidly, until but a few hundred were left. Then a missionary went to live among them. Education went on; the making of 'hooch' ceased; the whalers were stopped in their system of debauching the natives, and today there cannot be found a community where the people are more industrious and self-supporting, so generally proof against the temptation of liquor, more cleanly and more intelligent in their worship, morals and ways. More than that, for some years now the population is increasing. In other words, the death rate is less than the births. Set this one case alongside of Stefansson's generalizations and any fair, intelligent person cannot but ridicule his conclusions."

O, that we may lift our gaze
Above the world's uncertain haze,
And look with calm, unwavering eye
To the bright fields beyond the sky.
Ye who your Lord's commission bear
His way of mercy to prepare;
Angels, he calls ye; be your strife
To lead on earth an angel's life.
—I. K. M.

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Editorial

THE MISSIONS.

At the time of this writing, Father Officer and Father Huntington, of the Order of the Holy Cross, are conducting "Missions" in the Diocese of Los Angeles. By the time these lines are printed and read there will be a similar work under way in some of the parishes in or near San Francisco. Judging by the newspaper reports which we are receiving from the Southland, the Fathers are drawing many to hear them, and are giving direct and definite teaching and exhortation along the lines of the most evangelical and catholic doctrines of the Christian religion. Any man who hates sin and materialism, and loves God and human souls made in the image of Him Who is Love, will be above taking any prejudicial view of the work of these men; nor will he allow any ecclesiastical views of his own to narrow his sympathies for their earnest works; rather will he raise the voice of his prayer to the Holy Spirit that the common Saviour of us all will, through these His servants, bring to the foot of the Cross in penitence and faith many "erring children lost and lone," "sin-sick and sorrow-worn, whom Christ doth heal." "More love to Thee, O Christ! More love to Thee!"

DOCTRINE AND ATTENDANCE.

We have lately heard of many searchings of heart by these western waters on the question of why men do not go to Church, especially laboring men. There are many reasons, some valid, some invalid; some the fault of the clergy, some of the congregation. Here is one reason which you may locate for yourself on the map of moral geography. A Congregational minister says:

"We do not need a restatement of our creeds one-hundredth part as much as we need a new heart of love and sympathy. I sent out questions once to several hundred workmen and received one hundred replies. One question was, 'Do you object to any doctrine of the Church If so, what?' Only three offered objections. But one-half of those replying were not attending Church because they did not feel at home, because wordly distinctions were set up in the Church, because they were made to feel their inferiority."

Judging by this, the clergyman does not need to minimize, nor the congregation to apologize if he does "contend earnestly for the Faith." As the minister himself further expressed it:

"To preach social equality is not enough. To declare that the present distribution of the products of industry is unfair is not enough. To revise our creeds is not enough. To reach out after the people and establish missions is not enough."

Men are not asking the Church to "trim," but to love.

NOVEL SERMONS.

We do not refer to sermons strange by reason of their novelty; they speak for themselves. We are thinking of sermons based upon the books that people are reading. It is commonly the fashion amongst us to decry such sermons, and to demand that men preach the gospel. But it is also commonly cried against us that "The Episcopal" Church is preeminently remote from life. And this is significant. It is also worthy of note that men and women will flock to religious discussions of the books of the day in the "meeting house," while "the Gospel" is preached to some elderly persons and a few half-scared, half-giggly young people in the pews of "The Episcopal" Church across the street. Which preacher is touching the life of his people? Both, no doubt; but we believe that the man with the occasional novel-sermon has the greater opportunity if only he knows how to use it. Why should we insist on preaching on the parables of Palestine two thousand years ago, with Young America at our feet throbbing with "Poems of Passion," "The Common Law," and "The Price She paid"?

True, the parables of Palestine contain a permanent and universal element, but do not these novels the same? They certainly are knit into the life of our young people. If the Gospel is Life, has It nothing to do with this field? If we preach on the Parable of the Virgins while the young are soaking in the Tales of Boccaccio and the like things which children DO read, who, think you, is likely to gather the harvest? There are certain genera principles of gospel warfare; but there are also the immediate dangers and problems on the line of march. But we mean sermons, not mere book reviews or dramatic interpretations.

POSSIBILITIES OF PEACE.

In view of the Balkan situation it will prove suggestive to quote some words of Congressman Gray (Indiana) as to what we ourselves might do each year with our war-footing budget:

"The annual expenditure of the United States for the army and navy is, in round numbers, $300,000,000. To comprehend the magnitude of this vast sum and the appalling waste and loss to the people which it represents, it is only necessary to consider some of the services it would give if diverted from the channels of militarism and employed in the arts of peace and civil life.

If available for education, it would give $10,000,000 to establish and maintain a great national university three times as great as our largest university.

It would give $48,000,000 to establish a new university in each State supported annually by a million dollars each.

It would give $96,000,000 to establish 100 new public high schools for each of the States supported annually by $20,000 each.

It would give $24,000,000 to establish five new normal schools for each of the States supported annually by $100,000 each.

It would give $24,000,000 to establish five new technological schools for each of the States supported annually by $100,000 each.

It would give $21,000,000 to establish 30 new agricultural schools for each of the States supported annually by $15,000 each.

It would give $48,000,000 to the common-school fund, or $1,000,000 annually to the school fund of each of the States.

It would give $10,000,000 with which to purchase textbooks for all pupils in all schools, public and private, in all the States of the Union.

And it would give a quarter of a million dollars to each of the States annually for public libraries.

The Diocese of California

THE BISHOP'S APPOINTMENTS.

JANUARY.

5.—II. Sunday after Christmas. A. M., Trinity, Oakland. Evening, Randolph Mission, Alameda.
8.—P. M., Cathedral Chapter Meeting.
12.—I. Sunday after Epiphany. A. M., Mills College. Evening, Japanese Mission.
16.—Evening, Lecture, Archaeological Society.
19.—Septuagesima Sunday. A. M., Los Gatos. Evening, Trinity, San Francisco.
26.—Sexagesima Sunday. A. M., St. James', San Francisco.
28.—A. M., Opening of the Sixty-third Convention of the Diocese.

FEBRUARY.

2.—Quinquagesima Sunday and Presentation. A. M., Palo Alto. Evening, Salinas.
3.—Pre-Lenten Address *ad clerum*, Pro-Cathedral.
5.—Ash Wednesday. A. M., Pro-Cathedral.
9.—I. Sunday in Lent. A. M., Church of the Transfiguration, Ocean View. Evening, Sausalito.
16.—II. Sunday in Lent. A. M., St. Stephen's, San Francisco. Evening, St. Paul's, San Francisco.
23.—III. Sunday in Lent. A. M., Watsonville. Evening, Santa Cruz.

MARCH.

2.—IV. Sunday in Lent. A. M., Cathedral Mission of the Good Samaritan. P. M., St. Augustine's, Oakland. Evening, St. John's, Oakland.
9.—V. Sunday in Lent. A. M., Christ Church, San Jose. P. M., Agnew's Asylum. 5 P. M., Trinity, San Jose.
16.—Palm Sunday. A. M., Trinity, Oakland. P. M., St. Peter's, Oakland. Evening, Christ Church, Alameda.
18.—Tuesday before Easter. Evening, Church of the Advent, San Francisco.
19.—Wednesday before Easter. Evening, Holy Innocents' Church, San Francisco.
20.—Maundy Thursday. P. M., Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home.
21.—Good Friday. A. M., Brotherhood of St. Andrew Business Men's, Mid-Day Meeting. Evening, St. John's, San Francisco.
23.—Easter Day. A. M., Cathedral. Evening, St. Luke's, San Francisco.
24.—Monday in Easter Week. A. M., Iona Churchyard.
30.—I. Sunday after Easter. A. M., St. Paul's, Oakland. Evening, Church of the Advent, East Oakland.

APRIL.

6.—II. Sunday after Easter. A. M., St. Peter's, San Francisco. Evening, All Saint's, San Francisco.
13.—III. Sunday after Easter. A. M., Canon Kip Memorial Mission, San Francisco. Evening, St. Mary's, San Francisco.
20.—IV. Sunday after Easter. A. M., Fruitvale. P. M., Elmhurst.
27.—V. Sunday after Easter. A. M., St. Mark's, Berkeley. P. M., St. Clement's, Berkeley.

MAY.

4.—Sunday after Ascension. A. M., San Rafael. P. M., Corte Madera.
6.—P. M., Cathedral Branch, Woman's Auxiliary.
11.—Whitsunday. A. M., San Mateo. P. M., Armitage Orphanage. Evening, Burlingame.
18.—Trinity Sunday, and 19-23, Salinas Valley Missions.
25.—I. Sunday after Trinity. A. M., Ross. Evening, Church of the Incarnation, San Francisco.

JUNE.

1.—II. Sunday after Trinity. A. M., Santa Clara. Evening, Redwood City.
6.—Examinations, Church Divinity School.
8.—III. Sunday after Trinity. A. M., Menlo Park. Evening, Good Samaritan Mission, Oakland.
11.—St. Barnabas' Day. Ordination, Church Divinity School.
15.—IV. Sunday after Trinity. A. M., Martinez. P. M., Walnut Creek.
22.—V. Sunday after Trinity A. M., Livermore. Evening, St. Andrew's, Oakland.
29.—VI. Sunday after Trinity and St. Peter's Day. A. M., St. Matthew's, Berkeley. P. M., St. Barnabas', San Francisco.

JULY.

6.—VII. Sunday after Trinity. A. M., Pacific Grove. P. M., Monterey.
13.—VIII. Sunday after Trinity. A. M, Boulder Creek. P. M., Ben Lomond.
20.—IX. Sunday after Trinity. A. M., Point Richmond. Evening, Belmont.
27.—X. Sunday after Trinity. A. M., Carmel. P. M., St. John's, Del Monte.

WILLIAM F. NICHOLS.

CONVOCATION OF SAN FRANCISCO.

he convocation of San Francisco held its fall meeting in St. John's parish, Oakland, on Tuesday, November 13th. On the preceding Tuesday evening missionary services were held in six of the neighboring parishes and missions, with addresses by one or two of the clergy on the topic: "Thy Kingdom Come," "The Need of the World: (a) At Home, (b) Abroad." The offerings at these services and at the convocation service on Wednesday (after paying the expenses of the meeting) were voted to the building fund of St. Augustine's Mission for Colored People, under the charge of the Rev. D. R. Wallace.

The convention day opened with a celebration of the Holy Eucharist at 9 o'clock, with three addresses by the bishop. Basing his meditations upon Heb. 5:1-3, the bishop dwelt upon the "Greater Oblation" in the canon of the Eucharist, in its relation to: (a) the reality of sin against current Pelagian ideas of humanity's not needing the church's mission to save it from sin, and (b) the church's instinct to "offer" as against the world's struggle to "get." In the Great Oblation there is the exercise of the corporate heart of the church; of the indi-

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vidual communicant heart; and of the priestly heart; all clearly participating in the memorial sacrifice of the Great High Priest.

After the organization of convocation the archdeacon spoke of the missionary work within the convocation and of the methods of raising funds for its support. This was followed by the report of and suggestions by the dean, one of which was that the rectors should visit the various missions of the convocations from time to time, carrying encouragement to the people as well as the missionary.

Five minute reports were made by several of the missionaries. After the report of the missionary to the colored people it was moved that all the clergy be requested to preach about and take up offerings for the building fund of St. Augustine's.

The officers were re-elected, as follows: The Rev. F. H. Church, secretary; Dr. George H. Hooke, treasurer, and the Rev. Messrs. E. F. Gee and Geo. C. Maxwell as executive committee.

St. Paul's Church, San Francisco, was chosen as the place for the spring meeting.

After a bountiful luncheon, served by the ladies of the three congregations of the parish, the delegates reassembled for the special order for the afternoon, viz.: a conference on "Discipline in the Church."

The first paper, on "Discipline in the Early Church to A. D. 800," was read by Rev. R. F. Hart, followed by the Rev. C. L. Miel, on "Discipline in the Church in the United States." After the discussion which ensued the matter of apportionment for diocesan missions was taken up and a committee, consisting of Rev. Messrs. Hanson and Wright and General Whipple, was appointed to formulate a plan to be presented to the next convention.

After evening prayer, at 4:30, the convocation adjourned.

There was the largest attendance of recent years at this convocation, twenty-nine clergy and eleven lay delegates being present.

CONVOCATION OF SAN JOSE.

Instructive and Devotional Meeting at Santa Cruz.

What several of the clergy were pleased to call "the best meeting ever held" by the Convocation of San Jose took place in Calvary Church, Santa Cruz, November 18th and 19th. Nearly all the clergy came, with a few lay delegates, and there was a large attendance of the people of the parish. The following program and discussions engaged the attention of those present:

Monday Afternoon.

12:30 p. m.—Luncheon.
2:00 p. m.—Organization; business.
3:00 p. m.—Conference on the Cathedral in Relation to the Diocese.
(1) Missions and Institutions —Archdeacon Emery.
(2) Education —The Rev. D. J. Evans.
(3) Worship —Dean Gardner.
4:30 p. m.—Walks, car rides, auto rides.

Monday Evening.

8:00 p. m.—Choral Evensong, with an address upon China, by the Bishop of the Diocese.

Tuesday Morning.

8:00 a. m.—Holy Communion with a Meditation (clergy only) by Dean Gardner.
9:00 a. m.—Breakfast.
10:00 a. m.—Litany and Quiet Hour (clergy and people) with Meditation by the Dean.
12:00—Luncheon.

In addition to these features of Convocation proper, Tuesday afternoon was given over to a meeting under the auspices of the Woman's Auxiliary. Mrs. A. S. Bacon, of San Jose, gave an instructive and inspiring paper on "The Importance of the Auxiliary to the Church." Mrs. John Bunting, of Centerville, gave a very suggestive talk on "Martha's Exchange," an original idea of her own concerning which there was an article in the October Pacific Churchman. Then the Rev. Edgar Ealand gave an very fine, instructive, and devotional address on the work of the "Church Missions to Seamen." After some time spent in silent prayer an offering of twelve dollars was received for his work. Several of the clergy remained for this after meeting, and there were many laity present in spite of a stormy afternoon.

The other most notable features of this meeting of Convocation were the beautiful devotional addresses given by Dean Gardner to the clergy and laity, and the beautiful evening service with its long procession of choir and clergy and the inspiring missionary sermon of the Bishop. An offering of fifteen dollars was given, which by the rules of Convocation goes to Diocesan Missions. The elements of devotion and worship were so strong and so sustained that one had throughout quite the feeling that comes of attending a "Mission." It was suggested that the paper of the Rev. David Evans be printed in the Pacific Churchman, and we hope that Dean Gardner may be persuaded to send in his.

The Spring Meeting (May) will be held in Trinity Church, San Jose, and a resolution was passed changing the days of meeting from Monday and Tuesday to Tuesday and Wednesday. Convocation also gave its official indorsement to the holding of a future "Summer School for Clergy" in Pacific Grove. Convocation then adjourned, with thanks for the generous hospitality of the people of Santa Cruz.

Secretary.

The Rev. Dr. Powell of Berkeley has recovered from his recent illness and has left the hospital.

Chaplain Henry Swift has left the diocese temporarily and is for the present sojourning in San Diego.

The Rev. H. Howitt of Mill Valley was under treatment at St. Luke's Hospital during the greater portion of the month.

The Church of the Advent, San Francisco, has just held a very successful bazaar, which was largely attended.

St. John's League of Christ Church, Alameda, held a banquet on November 7th to commemorate the first anniversary of its organization.

The Archdeacon leaves for Indianapolis early in the month to attend the meeting of the Board of Missions, as the presbyter from the Eighth Department.

The Bishop requests that all the lay readers of the diocese send in their licenses for renewal immediately. They should be addressed to the Diocesan House.

Although the day was cloudy and the rain threatened, the regular services were held at Prayer Book Cross in Golden Gate Park on November 3d. Bishop Nichols and Dean Gresham made addresses.

The contracts for the building of the crypt for the Cathedral have been let, and it is expected that it will have been completed by the middle of next year. The work of clearing the ground is almost finished.

The parish of St. Mary's-by-the-Sea, Pacific Grove, recently put in a pipe organ, and then generously donated its old instrument to St. Stephen's Mission, San Luis Obispo.

The Rev. H. C. Carroll, president of the Alumni Association of the Church Divinity School of the Pacific, has sent out a call to every clergyman in the Eighth Missionary Department to remember the school in their prayers and to preach a sermon on the call and service of the ministry on the third Sunday in Advent.

The Good Samaritan Mission, San Francisco, is to have special lecturers on the Sunday evenings during Advent. Among those who are to speak are Professors Fairclough and Murray of Stanford University.

The Cathedral Mission of the Good Samaritan, San Francisco, would appreciate gifts of toys and dolls, which although second-hand, may be in good condition, in order that the demands made at Christmas time may be filled. The Sunday school is to hold a cantata on December 27th.

A dinner in celebration of the twenty-fifth anniversary of Christ Church, Los Angeles, was given by the Ladies' Aid Society on November 12th. It was a most happy occasion, and the rector, the Rev. Baker P. Lee, came in for a great deal of congratulation. Among those who spoke were Bishop Johnson, Willis Booth, John Mott and Frederick M. Choat.

The sale held by the Cathedral Mission of the Good Samaritan netted a little less than $400, and the three afternoons and evenings were much enjoyed by those who attended. Great praise is due to all who helped, especially the ladies of the

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guild, who besides all of their previous work gave up the entire week for the benefit of the Church.

A great deal of interest is being taken by Church people around the Bay in the Missions about to be conducted at the Church of the Advent, San Francisco, and St. John's Church, Oakland. According to our information, Father Huntington, O. H. C., is to conduct the Mission at San Francisco, and Father Officer, O. H. C., will have charge of the Oakland effort.

As usual this year, the choir of the Cathedral Mission of the Good Samaritan will make the round of the downtown hotels and sing carols on Christmas Eve. There are many who look forward from year to year to the visit of the white-robed choristers, and there are some of them who only then, think of what they stand for, and of the Christ whose birth they are heralding.

Deaconess Dorsey will be glad to receive any *good* and *serviceable* clothing, either for men, women or children, which you can spare for the Clothing Bureau at the Canon Kip Memorial Mission, 246 Second street. Often, too often, clothing has been sent which was utterly worthless, and, not being prepaid, has added to the expense. Donors are asked, if possible, to prepay charges; if they cannot, the deaconess will.

The death of Mrs. W. M. Reilly, the faithful wife of the Rev. William Maxwell Reilly, rector emeritus of St. Paul's Church, San Francisco, came as a great shock to her many friends. She had been ill for some time and the end was not unexpected. She was of a kindly, hospitable nature, and was a great help in sustaining her husband during his years of active service, and particularly during the strenuous times following the earthquake and fire.

On November 13th the Dean and Mrs. Gresham left for the East, to be absent between five and six weeks. The Sunday services will be supplied by the Rev. W. Loring Clark, who is already well known to many of the older members of Grace congregation. The Archdeacon will arrange to have the Wednesday Communion services taken by members of his cathedral staff. Pastoral ministrations will be taken by the Rev. W. H. Hermitage and the Rev. W. L. Clark. The Rev. H. E. Montgomery will have charge of the Sunday School.

As the blessed Christmastide approaches we trust our readers will remember in their preparations for its perfect celebration the children gathered in our Mission Sunday schools. Some of them are very poor and have little to mark the Birthday of our Lord except that which comes to them in their Sunday Schol Christmas festival. You can spare something of your abundance to brighten the lives of these children. Will you? Do not make the mistake that is often made of sending broken toys and dolls or other useless things. If you are doing it in His name, you are doing it to Him, and therefore give of your best. Those in charge of this work for Christ can be trusted to judiciously expend any money that you may be moved to give. It may be sent to the Archdeacon, at 1215 Sacramento street.

TO THE CONGREGATIONS OF THE PACIFIC COAST:

The undersigned, at an informal conference held at the call of Captain Robert Dollar in San Francisco, Wednesday, the twentieth day of November, pursuant to the tenor of a previous like conference, believing that it would promote the vital interests of international peace, resolved to lay before religious leaders and teachers of the Pacific Coast the following suggestion, viz:

That on Sunday, December 22, 1912, that being the Sunday before Christmas, with its world message of peace, or some convenient date near thereto, in sermons and otherwise as may seem practicable and effective to the respective congregations, the subject of international peace be given especially consideration.

Asking your earnest and patriotic cooperation in this effort for a Pacific Coast "Peace Sunday,"

We are your brethren,

W. C. ALLEN,
W. F. NICHOLS,
ROBERT DOLLAR,
W. W. MORROW,
ROBERT C. ROOT,
D. E. McKINLAY.

Committee.

On Saturday, November 2d, the Church of the Holy Saviour, Santa Clara, celebrated in various ways its forty-second anniversary. The religious feature was the celebration of the Holy Eucharist at 11 o'clock, the Bishop being celebrant, the Rev. E. H. Benson epistoler, and the Rev. D. Charles Gardner gospeler. The Bishop also preached the sermon, taking for his text Col. 2:2, "Being knit together in love."

At 1 o'clock, in the Guild room, the visiting clergy, wardens, vestrymen and choir sat down to a bounteous luncheon provided by the ladies of St. Margaret's Guild. Reminiscences of former times kept the company together till late in the afternoon. It was a great disappointment that Dr. Powell, for many years rector of the church, was unable to be present, but the Bishop gave out the good news that on that day Dr. Powell was leaving the hospital for his home in Berkeley, an announcement which was loudly applauded.

The eventful day was brought to a close by evening prayer at 7 p. m., at which service the Rev. D. Charles Gardner preached.

Including the Bishop, the following visiting clergy were present: The Rev. D. Charles Gardner, the Rev. E. H. Benson, the Rev. Walter Cambridge, the Rev. A. B. Chinn, the Rev. Halsey Werlein, the Rev. A. L. Mitchell, the Rev. Marshall Harrison, D. D.

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THE KEARNEY STREET MISSION.

One of the most important missionary efforts undertaken for a long time in San Francisco was inaugurated on Friday, November 1st, at 824 Kearney street, at the very gateway of the so-called Barbary Coast. It will be handled in a businesslike way by a board of directors composed of business men, who will raise the money for its support, placing in charge a superintendent, who will be thus relieved of all financial care and be able to give his entire time and thought to the spiritual comfort and welfare of those who come within reach. Its doors will be open day and night, with a service every evening, hearty singing and an earnest address. The work is interdenominational, and cannot fail in attracting men who are anxiously looking for a glimmer of light upon the horizon of religious dissent and waste of energy. It will draw those men who are not satisfied to just listen to an eloquent sermon without a chance to show its result. "What shall we do to be saved?" is a cry that is constantly ascending to heaven, though we know it not, and it is the hope of those who are responsible for the starting of the work that this question may be answered very completely through the Kearney Street Mission.

If there are any who would like to have a part in the Mission, either by subscribing a little every month. or by helping in other ways, please communicate to Mr. Steele, care S. N. Wood Co., or Mr. Fred T. Foster, care "Pacific Churchman."

The annual election of officers of the Local Assembly of San Francisco and vicinity of the Brotherhood of St. Andrew will take place at St. Stephen's Church, Fulton street, near Fillmore, on Friday evening, Dec. 6th, at 7:45 p. m. All members of the Brotherhood and the men of the church are cordially invited. The speakers will be Rev. D. Charles Gardner of Stanford University, Father Huntington, Prof. Minor of the University of California, and Mr. Goodwin, Assistant Secretary of the Y. M. C. A. Refreshments will be served by the ladies of the church and it will be good for every churchman who makes the effort to attend.

It was a great shock to the friends of Dr. Geo. S. Baker to read in the morning paper of Thursday, November 21st, that he had passed away. Taken sick on leaving Honolulu on his way home from Manila, he died a few days after his arrival of asthma. In him the Church Militant has lost a sterling member, who was never afraid of the truth, the Brotherhood of St. Andrew has lost a leader, and all those who knew him have lost a loyal friend, and he has left to the world a splendid example of Christian character. "Requiescat in pace."

Bishop and Mrs. Nichols gave a reception at the Episcopal residence on Saturday, the 16th of November, introducing to the large number of friends attending their daughter, Miss Margaret. The ample rooms were lavishly adorned with floral gifts to Miss Nichols. In the days of the Divinity School at San Mateo she was a favorite with the students, and was known to them, as she is to her friends generally, as "Peggy" Nichols. This delightful "at home" accentuated the warmth of the official as well as domestic fireside of the Bishop, the comforts of which were so freely and widely bestowed during the homeless days of 1906.

The Woman's Auxiliary

The December meeting of the Diocesan Branch will be held at St. Stephen's Church, Monday, December 2d, at 2:30 p. m. The Rev. G. Higby will speak of the work of social service carried on in Grace Church, New York.

The Woman's Auxiliary met in the Sunday school room of St. Luke's Church Monday, November 4th. Mr. Morgan being absent, the opening prayers were said by the President. Roll call showed nineteen Branches represented. Minutes of the previous meeting and treasurer's report were read.

Mrs. Monteagle announced the appointment of Mrs. A. C. Kains as Diocesan Treasurer, Mrs. Robbins to retain the treasurership of the Bishop's Auxiliary Fund only.

Two permanent Committees were appointed: Alaska Packing—Miss Burdick, Chairman; Miss Walton, Secretary and Treasurer; Mrs. Newlands, Mrs. Taylor, Miss Barker, Miss Best, Miss Saul, Miss Helen Gibbs, Miss Virginia Gibbs, Mrs. McLeich and Miss Stoney. Hospital Committee—Mrs. L. M. Robbins, Chairman; Mrs. W. F. Nichols, Mrs. G. W. Gibbs, Miss Stoney, Mrs. J. H. Philip, Mrs. J. W. Gresham, Mrs. L. F. Monteagle.

The United Offering Treasurer reported that the offering this year had now reached $955.92, making the total amount on hand $2,000.10.

Archdeacon Emery spoke on the aim of the Auxiliary, calling the women to earnest prayer, and reminding them that they could do all things by the strength Christ gives.

The Junior Secretary reported two new Junior Branches, at the Randolph Memorial Mission and at St. Matthew's, South Berkeley.

Mrs. Roe, Chairman of the Seamen's Institute Committee, which is now part of the Bishop's Aid, reported calling upon downtown firms, and also trying to get other churches interested in the work for seamen.

Miss Fiedler, in place of Mrs. Holmes, announced the Mission Study Class for leaders to begin Tuesday, November 12th, at Diocesan Home.

Miss Hawley reported the progress of the Christmas Box work to be encouraging.. The offering ($25.28) was taken for the purpose.

A message from the Rev. J. P. Turner was given that the font for the Cathedral Mission of the Good Samaritan had been received, and was a source of great pleasure.

Mrs. Monteagle told of the meeting of the Marin County officers with the Diocesan officers at the home of Mrs. H. C. Campbell in Sausalito, on October 23d. She also announced a meeting at San Mateo on November 7th, where Auxiliary officers from the Convocation of San Jose would meet Bishop Nichols and some of the Diocesan officers, and the meeting on November 14th of the Alameda County Branches.

Deaconess Drant told of the opening of the Dispensary after three years' waiting, and the formation of an Auxiliary Branch at True Sunshine, San Francisco.

A native clergyman from Osaka related his experience during the years when he was studying Christianity, the period of painful doubt and the final certainty of faith.

Dean Gresham pronounced the Benediction. Then an opportunity was given to greet Mrs. Monteagle, while the ladies of St. Luke's served tea.

The Quarterly Meeting of Alameda County Branches was held at the Church of the Advent November 14th, with a representation of eleven Branches. The Rector was present to open the meeting and welcome the Branches. It was a great pleasure that Mrs. Monteagle could be with us, and speak of her interest in the efforts and successes of each parish, and that we could have the opportunity to wish her Godspeed on her journey, and assure her of loving welcome on her return.

Archdeacon Emery gave an address on the workers in Alaska, and inspired our hearts to renewed prayer and work for the field where men and women are showing such courage and self sacrifice, and where Bishop Rowe is so wisely planning and so heroically doing our Master's work.

Through the hospitality of Mrs. H. C. Campbell, the Diocesan officers had a delightful opportunity of meeting the Marin County officers of the Auxiliary at Mrs. Campbell's home in Sausalito. About twenty-five officers met in conference, and plans of work in various departments were discussed. Such gatherings give more time for discussion of the work than the monthly meetings, and are of great value, besides their delightful social character.

The regular monthly meeting of the Women's Auxiliary of the Church of St. Matthew, of San Mateo, on November 7th, was turned into a general meeting of the various Auxiliaries and Guilds of the vicinity. There were present representatives from Berkeley, San Francisco, Burlingame, Palo Alto and Santa Clara, besides visitors from the Missionary Societies of the local M. E. and Congregational Churches.

The Bishop and Mrs. Monteagle made the principal addresses. The election of a Vice President to represent the Convocation was urged at some future general meeting, and also that such meetings be more frequent. Judging from the cordial response at this one, they promise to become a popular feature of Auxiliary life.

The meeting closed with prayers, offered by Mrs. Monteagle, and the Bishop's benediction. Tea and an informal reception completed a pleasant and helpful afternoon.

Miss Best has received the following letter in acknowledgment of the font given by the Juniors to the Cathedral Mission of the Good Samaritan:

San Francisco, November 17, 1912.

My Dear Miss Best:

Today the font was used for the first time. Two little infants were baptized after morning service, and I cannot tell you what a pleasure it was to have a font. Since the fire I have been using a brass bowl, but now the gift of the Junior Auxiliary has added to our Church furnishings this very handsome font. Will you kindly convey to the Juniors my appreciation and thanks, as well as that of our congregation, for their gift, and extend to them an invitation to come out and see it.

Again thanking you and the Juniors, and with cordial regards to all, I am,

Very sincerely yours,

J. P. TURNER.

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The Church and Social Service

Social Hymns.

Only very recently it was pointed out to the writer that the hymns which are commonly sung do not express the modern social note. Soon after appeared an article in The Survey, in which Professor Patton writes that a social poet is wanted. "The epoch of phrases does not carry social movements to their goal. Song is more effective than words, but there is dearth of social hymns. Social hymns are yet to be written." When we think of the imagery of such well-known hymns as "Jerusalem the Golden," we cannot help observing that the ideas of Heaven possessed at that time were ideas of a glorified baronial hall, in which the returning victorious warriors, singing and shouting with their leader, sat with white garments covering their armor. In the hymns "Jerusalem, My Happy Home," and "O Mother, Dear Jerusalem," we have a different picture. The imagery of the hymn is due in part to St. Augustine and to Cardinal P. Damiani. In its present form it dates from about the end of the sixteenth century. In this hymn we have the goodly gardens and walks of a quiet, well-to-do and well-kept country place. The ordinary folk may be imagined as longing for a rest behind the heaven-built walls and pearly gates.

How little such hymns reach to the heart of modern life. Men are not going around looking for quiet, restful places or revelling banquets, but for the opportunity to work for a living wage. What a fine hymn might be written by some loyal Churchman. One can sing of the Father by whose labor this world was created; of the Son by Whom all things were made, and who in His earthly life toiled at the bench; and of the Holy Spirit who fashioned an ordered Cosmos out of Chaos.

"My Father worketh even until now, and I work." Some say that this verse should be translated: "My Father worketh and I work." Surely, here we might find inspiration for a new hymn which would give utterance to the longings of the poor. Men are seeking justice and equal opportunity, not help or "cold charity."

The Renters' War in Texas.

An article in The Survey again makes it necessary to emphasize that the Church should not overlook the problems of the rural communities. The following is from the pen of Charles W. Holman in The Survey:

"A pernicious landlordism has sprung up in the Southwest. Fostered by laws which militate against tenant rights, landlords have become powerful enough to order tenants to vote against good roads and school tax levies, on penalty of raising rents. They raise rents from the time-honored one-fourth of the cotton crop and one-third of the other crops, to one-third all around.

"A large portion of the tenant population is unlettered; but this has not prevented night-rider and white-cap methods of whipping farmers who have acceded to the demand for higher rents, nor the organization of local unions for individual protection.

"Landlords claim as excuse for asking higher rents, that their farms have risen in valuation. The tenants answer that these same lands do not produce the crop yields they did a few years ago.

"While landlordism is well advanced in the Southwest, the actual practice of farming is so crude as to arouse the ridicule of a good English tenant. Little attention is paid to cutting costs and increasing yields. Overcroping has diminished fertility of soils. Entirely blind to the cause of his diminished returns, the landlord thinks he must have more rent; but he is not willing to change his crops.

"The main hope of Southwestern farmers lies in improved facilities for agricultural and High School instruction in country districts. In the opinion of the writer the State must not only take upon its shoulders responsibility for the present system, but must also pass corrective laws. Tenants also should have certain rights with regard to their improvements on the landlord's property. Such laws have already been enacted in Great Britain. Finally, Federal appropriations should be made for tenants to borrow money at low rates of interest, repayable on long time."

Dr. Fiske's "The Challenge of the Country" is being widely used in the College Y. M. C. A.'s as a text book in the study of country life conditions and opportunities of service. The book ought to mean a good deal to rural clergymen as well as to rural Y. M. C. A. workers and school teachers and others.

The Village, the Goal of Country Life.

Dr. Warren H. Wilson of the Department of Church and Country Life of the Presbyterian Church, has written an article for Rural Manhood with the above title. He says that there is a tendency for the farmers to live in villages, and it may be that some day all the farmers in the United States will live in villages. The village is the centre of a large country community. "Now the people of the village ought to live in that big whole, not in a little, small notion of themselves as a city. They ought to serve the people of the whole country, and the churches of the village ought to inspire this country-mindedness. All village churches ought to be country churches. The trouble with them now is that the minister reads a city paper and preaches as nearly a city sermon as he can, and prays that he may some time have a city church. * * * The schools of the village ought to teach men to farm. * * * Woe! unto that village that the farmer declares to be 'not a good farmer's town.'" Now, lest we should be worried about overcrowding of churches in certain villages, we may take comfort from these wise remarks: "If a village, however, is country minded it matters little how many churches are in it, because the number of farmers coming in to worship will fill and will sustain them." The writer visited a village not long ago, and he found that the schools were not in any way making an effort to teach farming, but were giving a fine business course in addition to the usual scientific and literary subjects. So far as the Church is concerned, it will never minister as it ought to the country until the country is regarded as something other than a stepping place from which clergy may leap into city parishes. The country needs its own lines of promotion without looking to the city to supply it. The country has as distinct and difficult social problems, though most social service commissions fail to recognize them.

Irresponsibility in the Small Town.

This is the heading of an article that will some day appear in The Survey. It has been sent to the writer as part of The Survey's press service. The author believes that the women's clubs of small towns can find better occupation than attending to the cemetery. In our large cities there are numberless forces at work for the betterment of the people, especially the young people. He writes that "People who live in congested cities—as well as people who live in villages—believe that the vice and evils of the world are found in the big cities. It is apparently a lack of thought that is responsible

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for the ignorance and apathy concerning this vital subject." In most small towns the young must take care of themselves; there are no proper places of amusement. In how many of our small towns on this Coast is the Church making any effort to deal adequately with the matter of recreation. There are some of the clergy who are alive to the importance of this subject, but there are lots of others who scoff at their efforts. "In attempting the moral regeneration, or clean-up, of a small town there is always one factor to be encountered. It is the dreaded existence of Mrs. Grundy."

Country Carnivals.

Many small towns feel that when they are making a show of public spirit they must inaugurate a district carnival. Usually they raise about a thousand dollars and advertise the carnival and induce a lot of outside attractions to come in. These come, and with them, a lot of demoralizing influences. Usually such affairs not merely waste the money of the people, but dissipate their morals, also. One town, instead of bringing in outside attractions, decided to have a play day. Thousands attended and no outsiders were needed to provide entertainment. Hundreds took part in the games, and the cost was less than five dollars.

City and Country Morality.

There ought to be the same code of morality for both city and for country. Perhaps this need not be said. But this quotation from Dean Sumner of Chicago will bear repetition: "It will not matter fifty years from now whether the tariff is 30 or 40 per cent higher. What is of supremest importance is whether men are good enough and whether the integrity of the homes of this nation is maintained. And it can only be maintained by one standard of morality for men and for women."

A Local Social Service Application.

The Rev. Chas. F. Blaisdell, while rector of the parish at Redlands, was leader of a class in "Practical Philanthropy." After three years this class developed from five or six to nearly sixty, composed of men and women, nearly all of whom were members of various churches. "Among the things accomplished directly or indirectly has been the establishing of housing, park, playground, civic (school) centers, and other commissions. At present the class is laboring to establish the Saturday half-holiday for the heated months. There is a municipal censor committee to watch moving-picture shows, theaters and picture postal card counters, of which the class leader is chairman." The arousing of the minds of the people has been due more to this class than to the reports of the Grand Jury.

W. H. R. Hodgkin.

In one of the parish leaflets that is weekly welcomed to our desk we read:

"The San Francisco Chronicle gravely announces that, "Beginning with November 29, a twelve days' Mission will be held in St. John's Church, Oakland, by the Rev. Mr. Harvey, an officer of the Order of the Holy Cross." This is an attempt to say, "by the Rev. Harvey Officer, of the Order of the Holy Cross!" Please do not take any Church papers, but become an intelligent Churchman by reading the Chronicle!"

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Few persons there are who have no treasures. Now, treasure does not necessarily mean jewels and precious metals, or bonds and stocks. Almost everyone has something he prizes highly and the loss of which he would deeply regret. If nothing more than receipted bills, cancelled notes, insurance papers, court decrees, contracts, household inventories and the various other kinds of papers usual to the average citizen, they are worth preserving from fire and other danger. Their loss might entail much hardship and misery.

In a safe deposit box, which can be rented by the year at a trivial cost ($4.00), these papers, with your jewelry and other precious things, can be placed absolutely beyond the reach of fire, burglars and all other dangers. Anything that is worth having is worth keeping. If you prize your wedding certificate; the notes you have paid or the notes you hold against someone else; the heirlooms you have inherited or those you hope to pass on to posterity, you will not entrust them to the poor protection of a cupboard, trunk or a bureau drawer.

Articles of intrinsic value are not often the prey of burglars. A fire shows less discrimination. It will destroy what the thief would not steal. And yet, of all the treasures you may possess the dearest ones may be those the burglar would not covet as collateral for a pawnshop loan.

Common prudence, therefore, would indicate that the form of safety that will create a peace of mind in the owner of any kind of treasures is such as is provided by the great vaults of the Crocker Safe Deposit Vaults. These vaults, of the most modern and approved construction, are absolutely proof against attack of any kind. This composite construction of the hardest chrome steel and reinforced concrete, will withstand the worst earthquake, the fiercest fire, and the most astute burglar.

Of course, protection against burglary is simplified by the utilization of watchmen and concealed electric wires, interference with which would sound an alarm that would bring the police upon the trespasser. To enter one of these great vaults the burglar would require time and opportunity he could not hope to have.

As for the danger of fire, it is removed utterly by the construction of the vaults and their location in the basement of a fireproof building. Not even an earthquake, even severe enough to shake down the structure above it, would disturb these vaults, they being upon their own foundation and wholly disconnected from the great building above them.

These assertions can be demonstrated to the satisfaction of visitors, who are invited to come at any time and make an inspection of the vaults and the equipment of the department. Mr. John Cunningham, the manager, who has been identified with this department for many years, will be glad to show the unequalled facilities, not alone of the safe deposit department, but of the companion vault that is devoted to the storage of bulkier articles of value, like silverware, cut glass, wedding presents, pictures, books, and other treasures which the owner would not entrust to his home, especially in his absence.

Besides the safety that this department insures, another important feature is found in the provisions for the secrecy of the patrons. In any one of the many private rooms available for the purpose the renter can, behind locked doors and in entire seclusion, overhaul the contents of his box, cut his coupons or do as he pleases with his property, safe from the observation of anyone.

Nowhere in the whole West are facilities for this service so complete and extensive as in the Crocker Safe Deposit Vaults, Crocker Building, Post and Market streets.—Adv.

A MAGAZINE WITH A MISSION.

"The Spirit of Missions" is so well known that a formal critique on it would border on presumption. A book in the hand is worth two on a shelf. So, any circulation of that magazine multiplies more than figures can measure the Church's missionary influence. The following experience in itself justifies this appeal for copies:

A young man, presumably unbaptized, was found in the Hospital for Tubercular, who was hostile to the idea of being baptized, and seemingly not at all interested in religion. He was from time to time given secular literature. A Book of Common Prayer was left with him, and occasional further attempts made to interest him in things spiritual, which he generally resisted. He was, however, attracted by "The Spirit of Missions." Its Table of Contents formulates the usual prescription for its missionary tonic: the charm in adventure, the splendid talent and learning devoted to the uplift of man in every land, the heroism of missionaries the world over have a compelling power to evoke admiration for Christian manhood and womanhood. This man's interest in "The Spirit of Missions" became fixed. Volume II of "The Fundamentals," with special reference to Chapter VII, "Tributes to Christ and the Bible by Brainy Men not known as Active Christians," was recommended to him. He expressed interest in it, and, indeed, seemed to curb what might then have appeared to him a too enthusiastic endorsement, as if his religious nature was striving with him for the mastery. He asked for some clothes. Happily the writer had been given for the work a good suit; this the man gratefully received. He began anew to pray, furthermore, read with satisfaction what he had previously declined to accept, "The Practice of the Presence of God the Best Rule of a Holy Life," by Brother Lawrence, and later perused Bishop Phillips Brooks' pamphlet, "Baptism and Confirmation." While confessedly helped by this reading, a searching conversation on Christianity disclosed on his part a state of general skepticism, evidently due to lack of use of his spiritual faculties and to misapprehension as to the nature of conversion. He was advised to make a venture of faith in accord with The Saviour's promise, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself;" and, as if to show these blessed words in action, was given that excellent tract, "The Physician's Testimony for Christ," by the late Sir Andrew Clark, Bart., M.D., etc. Moreover, the congregation at the Relief Home was bidden to pray for him, so he was also brought under the beneficial influence of intercessary prayer. Finally the slowly-kindled desire for Holy Baptism was manifested, thereby testifying to his having a mind not only conscious to act in the matter of being received into Christian Covenant Relationship to God, and rational to understand its privileges and obligations, but, also, through the pioneering agency of "The Spirit of Missions," willing to enter into that relationship. His baptism duly followed.

W. M. BOURS,
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Literature of the Day

Catherine Sidney. Francis D. Hoyt. Longmans. $1.35.

The story of a remarkably facile conversion to the Roman Church, told rather crudely and in a stilted sententious style which somehow recalls the tracts of the early and mid-Victorian era in England, and also suggests a first effort in bookmaking, there must always be the most considerate regard for every record of honest conviction, whatever the outcome may be. But when, as in this case, the transition is twined with a love story and the goal of each synchronizes very nearly indeed, one is apt to feel a trifle impatient, especially when interest is not kindled by obstacles and the overcoming of them. Even then the nameless grace of style may charm the reader on to the end without any consciousness of effort. But it is rather hard plodding along sandy ways when there is little to inspire motion; neither thrills of expectation nor starts of surprise.

The Book of the Kingdom. The Bible Story from the Birth of Samuel to the Death of David. S. B. Macy. Longmans. $1.25 net.

Mrs. Macy has put forth four other books on the Bible Story, similar to this also a small manual "The Children's Book of Prayers," and every one of them wonderfully good and remarkably fitted for the ears and understanding of the children she cared so much for and understood so well. She does not talk down to them in the style of Mrs. Tremmer and her weary tribe, but tells her story as if sure it would be welcome hearing. And we happen to know that her way of telling the Bible stories commends itself to the children, for they do listen and don't forget. There are abundance of well imagined pictures,—the book is remarkably attractive in appearance, by no means a small thing where juvenile criticism has to be reckoned with.

Lights and Shadows of a Long Episcopate. Bishop Whipple, D. D. MacMillans. $2.00.

There are plenty of autobiographies, reminiscences and so on these days, but the need of them is not invariably equal to the compiler's standard of values. Bishop Whipple's book was published some time ago in a more expensive form and it is good to realize that a cheaper edition is necessary. The Bishop tells his story in the simple, direct earnest way characteristic of him, and there is not a dull chapter in the book. Apart from that, it is the unvarnished tale of a truly apostolic life, and as such deserves to be widely read in these days of easier conditions. It holds many a wholesome lesson both for clergy and laity, and much wise advice backed by striking example for the former.

A History of the Literature of Ancient Israel from the Earliest Times to 135 B. C. H. T. Fowler, Ph. D. MacMillans. $2.25 net.

The author says in his preface that "while there has been much discussion and writing about the history of Israel in recent years, little attempt has been made to tell the connected story of the growth of Israel's thought in its changing forms of expression and in relation to other aspects of her history." It is not quite easy to gather the precise meaning of Professor Fowler in this sentence, because at first sight it seems that Biblical scholars and critics have been busy with this theme for many years past and the results are apparent in minutely critical commentaries by no means limited to exegesis of the text, but linking that text with the mental evolution of Israel and its history,—in treatises, elaborate essays, articles in Bible Dictionaries and so forth. There is Canon Driver's "Introduction to the Literature of the Old Testament," recently revised and laden with a mass of learning, the fruitage of long years of unstaying research. There are others one might mention, dealing with the processes and results of the most modern and searching criticism of the Bible.

But whatever others may have done or left undone in this large field of ever varying opinions and shifting conclusions, Professor Fowler has woven together the history and literature of Israel in a way that certainly makes things much easier for the conscientious student. He draws, for instance, a very striking comparison between the growth of early English literature and that of Israel, and methods of that kind are characteristic of his treatment throughout the work. Not the methods of half a generation ago, by any means. But quite as reverential and equally as conscious of the immanence of God in the Bible, just as certain that through it, in many modes and in divers fashions, He was always speaking to His people, shaping them to wise purposes and very definite ends. It is very delightful reading, one has not to pound a sentence into fragments to get at any veiled meaning it may hold. Facts, conclusions, probabilities are stated with perfect lucidity as they ought to be always, but are not by any means. It is not possible to yield unqualified assent, but then he may be on the right side. At any rate it is a wholesome tonic for anyone to realize that there are other views for which as much may be said as for our own.

The Authority of Religious Experiences. By C. L. Slattery, Rector of Grace Church, New York. Longmans. $1.80 net.

Some of us are old enough to remember how individual experience antecedent to what was termed conversion and subsequent to it, used to be emphasized by the Evangelicals and regarded as the infallible testimony to the sincerity of the religious character. It hardly needs to be said that not a shred of this finds lodging in Mr. Slattery's book. It is religious experience in the very largest sense. Of the pastor in what is happily called "his spiritual laboratory," of that other experience born of the theologian's technical researches and formulated results, then the fusing of these in the continuous effort to promote and intensify the life of Christ in the soul of man. He shows how absolutely essential is the in-

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terdependence of the two. The parish priest, who on the specious plea of "no time" never opens a theological book, the theologian absorbed in special lines of research, seldom or never coming into direct contact with a soul wanting help, are both at a fearful disadvantage, and the trouble is that it is so seldom either realize their drawbacks. "Several years ago a philosopher wrote a careful monograph in which he boasted that he had deliberately avoided reading all that his brother philosophers had said upon the subject, and therefore all the thought in his book was his own. No one seemed to read the book." And the author puts it, "the reason may have been that it was written in isolation." The same cause operating over extended areas may account for pointless sermons and the remarkable vacuity of so many religious books of the day. A further remark of Mr. Slattery hits this particular nail on the head with felicitous precision: "It is only the very exceptional man whose mental processes we care to know in and for themselves alone." But the supremely self-contented egotists never arrive at this. Perfectly content with the sum of their own experiences, they are under the strong delusion to believe that the content will extend to their audiences. Neither priest nor theologian will be of much use unless he makes every use of those standing about him or within reach who also know.

It is enough to breed sheer despair, the futile effort to give any adequate account of a book crammed from cover to cover with valuable matter, within such limits as this journal can afford. Reading the book, one notes down topic after topic of vital interest, wise counsels, inspiring words, but the conviction that it is no use squelches the effort in its very inception. Yet attention must be drawn to the section on the Bible, for it is the sanest, the most calmly reasoned, the most likely to weigh with those who are disturbed by Bible questions and Biblical criticism, of anything we have seen for some time. It will, we are very sure, be especially acceptable to the devout laity. This is a very inadequate account of a book which stands out by itself in well-defined distinction from the rest of the religious literature of the day. It meets and deals with the problems that touch the lives of men and women to the very heart's core—clergy, theologians, hard-headed men of the world—everyone who is facing the problems of the inner life, trying to find a solution for them. The last chapters on Jesus Christ, on God, are very striking for the new light under which the most well-known truths stand out, and seem more beautiful, more responsive to one's deepest needs than ever. So far from being anything startling or content the book is a model of restrained grace and force.

Civilization at the Cross Roads. F. Neville Figgis, Litt. D. Longmans. $1.60 net.

These are the lectures delivered at Harvard last year on the W. A. Noble Foundation by Dr. Figgis, the well-known priest of the Community of the Resurrection. The title is very obviously suggested by that of Father Tyrrell's book, but the likeness does not extend any further. The aim of the book is to traverse the views of those who kindly concede that religion is an idyllic evolution from the consciousness of the soul operating through the ages, but that God could never enter the world as an influencing power except as imminent in the whole of its growth; and that in the final issue of this evolutionary process, religion, like the world, will be ultimately destroyed. Dr. Figgis holds that the world bears on it the marks which call for redemption, that Christianity alone has a power from beyond, and is alone able to meet the universal need for deliverance. If the world goes on rejecting it, civilization may endure for centuries, but bears its doom within itself, for no culture can be permanent in the absence of faith. Needless to say, the book is a very able one, and it meets with rare force and directness the specious arguments of the invertebrate neologios that would scoff Christianity out of place to make room for them, the "little systems that have their day and cease to be." How conclusively the ironies of history sharpen the point of the truth and drive it home. "And Thou, O Lord, art more than they." On a lower plane and in a more concrete form, Browning's Cardinal Legate Ogniben expresses the situation in his summing up of a revolt of some mediaeval Italian town: "Four and twenty leaders of revolt I have known."

Life of W. C. Collins, Bishop of Gibraltar. By A. S. Mason. Longmans. $2.00 net.

Bishop Collins did not live long enough to achieve what the world concedes to be greatness, for, beyond question, his rare abilities, his sound learning, and his personality would have brought him at least a long way in front of most of his contemporaries. He has not left much writing, the little that remains is mostly historical, but is enough to breed keen regret for unrealized promise. For example, the short essays on the Study of

Julius S. Godeau

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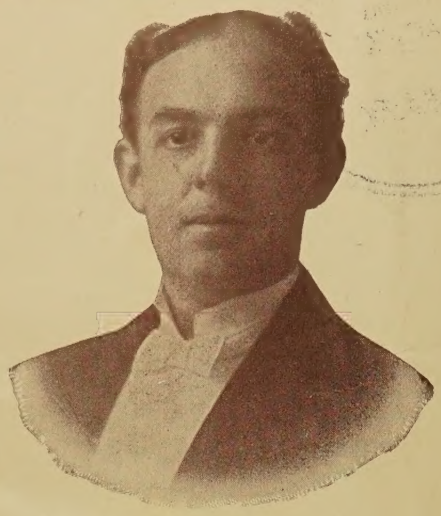

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